THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE REV. ERNEST A. PAYNE, Senior Tutor, Regent's Park College, Oxford, has published a small but useful book—*The Fellowship of Believers* [1] —setting out Baptist thought and practice from the seventeenth century onwards and considering them in the light of modern issues and controversies. The exposition gathers chiefly round the questions of the true nature of the Church and the place within it of the Ministry and the Sacraments.

The most distinctive chapter is that on Baptism, and a short account—based on that chapter—of the place of Baptism in the Baptist Communion may correct some current misapprehensions. Our account may well be prefaced by the note that Baptist is but Anabaptist (re-baptizer) cut short, and that the dropping of the prefix was natural as the prefix came to have less point with the rejection of the practice of infant baptism.

The pioneers of the modern Baptist movement were seeking to recover the purity and strength of the primitive Church, and they became convinced that New Testament baptism was of believers only; and to the departure from this practice they ascribed many abuses and corruptions. But on this whole matter, as on other matters, there was no complete unanimity of view. Thus many like John Bunyan scrupled to re-baptize, even if they agreed that the earlier baptism had not been true to New Testament practice; and there grew up in Bedfordshire and the neighbouring counties a very large number of churches which admitted to membership both Paedobaptists and Baptists.

But towards the close of the eighteenth century and in the early decades of the nineteenth the Bunyan tradition lost its vigour. Most of the Baptist churches of the North of England and of Wales, and the churches in and around London formed under the inspiration of C. H. Spurgeon, opened their membership only to those baptized on profession of faith. Yet Spurgeon, for example, allowed open or mixed communion, and his broader conceptions were never forgotten.

[1] Kingsgate Press; 3s. 6d. net.

In the closing part of the nineteenth century and the early decades of the twentieth a large number of Baptist churches in all parts of this country opened first the Lord's Table, and then the membership, to others than baptized believers. The result has been that in recent years a considerable number of persons in fellowship, and sometimes in office as deacons, have not been baptized at all, either as infants or as professed believers—a possibility that would hardly have occurred to the pioneers of the seventeenth century.

Whether such a situation is regarded as gravely disturbing or not depends largely, says Mr. PAYNE, on the view taken of the meaning of baptism. If it may not only symbolize but convey to the faithful the grace of God, and if it serves to link men and women with the visible historic Church, then much is lost by those who ignore this rite and by the local fellowship itself.

Baptist apologetic has concentrated less on questions of meaning than on questions of subject and mode, and it has been left to our own generation for Baptists to attempt a reasoned exposition and interpretation of their position. In 'Baptist Principles' (1911) Dr. Wheeler Robinson traces the history of believers' baptism and defends it as 'Scripturally sound, psychologically true, intellectually free, symbolically rich in meaning.'

The Committee appointed by the Baptist Union Council in 1932 on the question of possible union between Baptists, Congregationalists, and Presbyterians showed, when it reported five years later, that it was prepared to urge Baptists to reconsider sympathetically a more sacramental, *i.e.* Calvinistic, view of Baptism as 'a means of grace.' But they found themselves deeply divided as to the relation of baptism to church membership.

There have been and there remain at least three sections among Baptists: (1) those who believe in open membership and open communion after the Bunyan pattern, (2) those who would keep both membership and communion only for those baptized as believers, (3) those who feel

that communion should be open but that membership should be closed.

Mr. PAYNE concludes his chapter as follows: 'The case for the subject of baptism being a believer is overwhelming, and this is now very generally admitted by scholars. The exact relationship of the rite to the experience of the Spirit and to membership of the Church is not so clear.' All we would add by way of comment is that even if the first statement were universally accepted, it would be unlikely that Presbyterian, Congregational, and Reformed Churches in general would give up the Catholic practice of Infant Baptism and substitute for it that of believers' baptism.

The Loom of God,[1] by the Rev. R. P. C. HANSON, B.D. and the Rev. B. HARVEY, B.D., is a result of team work among some of the younger clergy of the Church of Ireland and is described as an Introduction to the dogmatic study of the Bible. As a matter of fact the book is an attempt to mediate the results of modern criticism to the ordinary man, and this is done not only in an original fashion but with remarkable ability. There are scholarship, culture, and fresh thinking everywhere in this competent little work.

A good example of the author's method is the chapter on 'How God taught Men His Ideas.' The subject here is *Accommodation*. We all use this when we speak of sunrise or sunset. Accommodation is explaining a difficult thought in language which is simple and is the only language the person concerned would understand, such as 'Our Father, which art in Heaven.' You can only explain to children that Heaven is a land beyond the stars or in some similar pictorial manner. But this method has to be practised with adults as well as with children. How would 'Behold the Lamb of God' be rendered in Greenland where people had never seen a lamb? You would have to say 'the little seal of God.'

We come closer, however, to the divine use of this method when we realize that ideas which you want to teach have to be accommodated to ideas already in the minds of those you wish to enlighten. There were ideas of this kind in the minds of the people to whom God revealed Himself, and one of the reasonable things that readers of the Bible have to do is to distinguish between the primitive ideas which the people had and used and the higher truth by which God wished to replace the other or into which He wished to sublimate the lower.

Take the ladder between heaven and earth. The Sumerian race lived as far back as 5000 B.C. in the country between the two rivers, in what is now Iraq. One of the customs of the Sumerians was to worship the gods on top of an erection called Ziggurat, a large platform of stone or earth shaped like a pyramid, the sides being built in tiers. The reason for this was that the Sumerians had come from the high mountainous country of Central Asia and they imagined that their gods lived on the top of mountains. When therefore they settled in the flat country of Mesopotamia they thought that they had to build an artificial mountain—the Ziggurat—before they could get into contact with their gods.

It was therefore in Mesopotamia that the Hebrews learned this from the Sumerians, and it is this idea that is behind Jacob's dream in Gn 28. But notice the differences between the story of Jacob's ladder and the tale of the Ziggurat. It is the God of Israel that is at the ladder. The ladder is only incidental. The reality behind it is the revelation of God to Jacob. It is this that made of Bethel henceforward a holy place. And it all points forward to Jn 1^{45-51} where Jesus is the new ladder between heaven and earth.

We have another example in Jacob wrestling. This story, like the last, has two layers, the old tale full of primitive ideas and the divine use of these. The first is the idea that in every river lives a river-god who withstands those who want to cross the river. It is as Jacob crosses the ford of the river Jabbok that he meets the man with whom he wrestles. (In the *Iliad* Achilles has to fight against the river-god belonging to a river near Troy.) Again, the man with whom Jacob wrestles is a spirit who has to disappear at break of day. And, finally, we find the old belief that a name conveys power. To gain a new name is to gain new power.

But look at the second 'layer.' By the time the story was written down in Genesis there was already a development of the primitive ideas. Jacob wrestles, not to cross the river but to receive God's blessing. Again, Jacob says, not 'I have seen a spirit face to face' but 'I have seen God.' And the point of the story is the change wrought in Jacob. After the wrestling he became, not the supplanter but one who has prevailed with God.

[1] Association for Promoting Christian Knowledge, Dublin; 3s. 6d. net.

And the new name leads on to the Israel of God and in the end to the new Israel, the Church of Christ.

One more example of this accommodation is the idea of holiness. Primitive man knew more accurately than we do what he meant by 'holy.' He applied it only to God and things specially connected with God, and he meant by it 'separate,' entirely other than man. But he meant also something very dynamic and active in separateness. Indeed, 'holy' implied to him 'charged with a divine power which kept off those who approached.' So utterly separate and different from men were God and the things connected with God that they were dangerous if approached too closely, unless by special people in special circumstances. To the primitive man holiness meant first of all danger.

The whole Old Testament is full of examples. This is one of the ideas governing almost every reference to sacrifice or priesthood. One is in Ex 19 where God descends at Sinai to make a covenant with His people. It is a great occasion but one full of danger because the people were drawing near to One who was supremely holy. And they were not like Moses, God's chosen agent, or Aaron, ceremonially sanctified, made immune against God's holiness. So 'let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.'

Another is the story of Uzzah. The Ark (specially holy, as specially associated with God) is being escorted to Jerusalem. One of the people escorting it, Uzzah, puts forth his hand to steady the Ark when the oxen drawing it stumble and he is immediately struck dead by God. This dangerous holiness, which attaches to the Ark as if it were charged with an electric current, breaks forth upon him and kills him.

We can see this original crude idea of God's holiness being developed and achieving fuller meaning throughout the Bible. In the vision of Isaiah the prophet's reaction to the Seraphim's chant, 'Holy, Holy, Holy is the Lord of Hosts' is not fear but a sense of unworthiness. Isaiah's people are unworthy because they are disobedient. And God is holy, not in the sense of being a danger but because He is good. That is to say, God's holiness has now a moral element in it. Indeed by the time of Is 64 God's holiness is equivalent to 'righteousness,' and that is a state far beyond even God's people to attain. The prophet sees no solution to this difficulty but that God Himself should rend the heavens and 'come down' to bring holiness to His people.

We must pass to the New Testament to find the final stage of this development. In the Incarnation the holiness of God came to dwell with men. And after the Resurrection it was recognized that Christ was God's way of giving His people this holiness. He 'was made unto us wisdom from God and righteousness and sanctification and redemption.' Through being baptized into Him who is holiness, and only through Him, can we attain the holiness of God. So we can see how from very crude and primitive beginnings God developed the idea of holiness, until, as we trace its development, we are brought to the understanding of nothing less than our redemption through Christ.

A Day of God's Contriving.

By the Reverend Professor A. J. Gossip, D.D., Glasgow.

"This day is the Lord's own creation": or, as another translator has it, "we owe to the Lord"; or, yet another, "is of God's own contriving": let us be glad and rejoice in it.

So a dazed Psalmist, when everything about him that had been swaying dizzily, and toppling to its fall; had seemed, indeed, already down beyond hope of recovery, suddenly righted, before his astounded eyes, and stood once more secure and firm. This, he felt almost eerily, is no mere human triumph, but something vastly deeper and more fundamental. The only reasonable explanation of what we have seen, and have ourselves lived through, is that, taking pity upon man's utter extremity, God has burst into our human affairs; and, making bare His mighty arm, has, with His own hands, wrought for us an incredible deliverance. Always the man comes back to that; always he gives the praise to God. "Hark! in the tents of the righteous glad cries of victory are ringing. The hand of the Lord hath done bravely." "Open to me the gates of

victory! I would enter therein, and give thanks to the Lord."

And, surely, the dominant feeling in our hearts these wonderful days must be that same awed sense that this is the Lord's doing; it is marvellous in our eyes; a heart-gripping realization that God, whom we had come to think of as an august Figure of the long ago, but not nearly so sure or so efficient in our own material and incredulous days, is real, is here, alive on the earth now, as wonderful as ever; that it is He—not man—who has achieved this thing. Only the hands that, out of thin and tenuous fire mist, fashioned this solid earth and the immensities of the unthinkable universe; and, from a little common dust, evolved the mystery of the human soul, could have created from the horror and gross darkness that brooded over us for months and years this glorious new day now dawning on an earth, torn and agonized, indeed, as it has never been in all its history, and yet with hope alive in it again, and the hideous menace gone, like an ugly nightmare when one wakens and finds oneself, thank God, in a sane and clean and wholesome world, the terrors fled.

It is a wonderful thing to belong to a day to which, far down the ages, men will still be looking back, as an unanswerable proof, that there is certainly a God, whose grace is beyond doubt sufficient for all human needs, and whose strength is enough for every imaginable call upon it; who, tested to the uttermost, does exceeding abundantly above all that we can ask or think. Easy for them to believe, they will say wistfully of us. For, in their times they were not asked to walk by faith, were granted almost open vision; and every common day God met them, saved them, cleared a way for them through what had seemed impassable difficulties.

Again and again psalmists and prophets turn upon their people almost angrily. Don't look back at the past, as if that had exhausted God, or were the biggest even He can do! In your own days things still more wonderful are happening. Have you no eyes for them? "O sing a new song to the Lord," out of your own experience of Him, "For He has done marvellous things. His right hand and His holy arm hath gotten Him the victory": have proved that righteousness is a far stronger thing than evil, noisy and blatant though that evil be; that He, not it, is on the Throne, and all His enemies must be, and are, put underneath His feet.

Yes; but God does not work in a vacuum, but through men and women. Again and again, like a refrain, there runs through Scripture the same dramatic story. "And the people did evil again in the sight of the Lord"; and misery and retribution fell upon them. And then always there came God's answer. "And the Lord raised up a deliverer" for them—strange creatures some of them, like Ehud or Samson, but often bigger men. Yet, strange or no, the people felt they were a priceless gift to them from God; the only man, each in his day, who could have faced the times and brought them safely through, quite manifestly created and there for that very end. And in our desperation God did not fail us, had foreseen it, and provided the men to meet it. We, too, can add our verses to the eleventh chapter of the Hebrews, as authentic as the others, and every whit as worthy of a place in the Scripture canon. By faith Winston Churchill rallied a people, left alone, to attempt the impossible, and to have faith and courage and endurance when hope was out.

By faith Franklin Roosevelt led out a hesitating nation to a great adventure, and they followed. Who else, yonder or here, could have achieved what these bold spirits did?

But, blessed be God's mercy towards us, the men required were there; and only so have we won through. And what a mass of loyalty and grit and uncomplaining sacrifice has been thrown in to bring us to our goal! Innumerable men and women—each in his or her own sphere—displaying the dour unbreakable British tenacity that can hold on and on with nothing to encourage it. "These men are fools," complained Napoleon, after a defeat. "I had them fairly beaten, and they had not the brains to see it." Tired people in the factories, working long hours for years; sailors and fishermen on the twice dangerous seas; those left behind, lonesome in emptied homes; women and girls with their lives torn up by the roots; the lads and men facing the horrors of the devilish ingenuities of modern war; the families—alas! how many—that have been broken, not to be reunited on earth. Of these last who can think without emotion? "With a great sum bought I my freedom," so the Roman said to Paul. But these folk have won ours for us, paying down the cost of it in their own flesh and blood. And what are we to say to them? And how are we to thank them? Whatever the irresponsibles may do, the greater and the wiser portion of the nation wants no noisy mafficking and such unseemly senselessnesses. This thing is by far too grave a matter to be degraded by such fooling. Rather would we walk softly in the presence of those to whom the general rejoicing will bring only a further stabbing of the old unhealed intolerable pain. Other boys will come back, and the old happy homelinesses be resumed. But their boy will not come. And other families will be complete again. But, in their own, the gap will stare at them, blankly as ever, still unfilled. "Tread softly," says the poet, "because you tread on my dreams." What

dreams, what hopes, what opening realities, all buried yonder in one shallow grave!

Poor souls, their one chance is, I think, to keep resolutely thinking not of themselves, but of the boy who has passed on. Their very affection for him will not allow them to grudge him his glory. In the last war we were permitted to put upon the crosses only the name, and rank, and the battalion. But, persistently, I broke the regulations, and added Jn 15^{13}: "Greater love hath no man than this, that a man lay down his life for his friends." So Christ, who is to judge these lives of ours, has told us. And if the lad has done that greatest, then

> . . . doubtless, unto him is given
> A life that bears immortal fruit
> In those great offices that suit
> The full-grown energies of heaven.

"Is it well with the lad?" And the sore heart answered, quietly and bravely, "It is well." Such is my hope and my belief.

But what of us? It is no use saying that we can't take all this and remain unmoved and impervious. For, largely, we have done that very thing. The long tense agony of the last war with its tremendous casualties was succeeded, not by the high service of a sobered and dedicated people, but by a reaction into loudness and frivolity and sheer vulgarity. Except in their own families, the dead were forgotten. Their sacrifice for us was taken as a thing of course. Are we again to fail in a like manner? To bear the pain, yet miss the lessons it is meant to teach us. Or this time are we to be wiser, and dedicate ourselves—after the soldier's and the airman's and the navy's way—to live, not for ourselves, but for our fellows, and for Christ, and God? Please God, we must find some way to oust war out of His world. But other and tremendous tasks await us—the feeding of a starving Europe, the re-creation of the ruined lands, the housing of our own people, the reform of the social system, the welding of the nations into an amity that will stand the strains that must inevitably come, the furthering of the Kingdom of God, proved by the facts of our own time to be the one and sole hope for the world's tremendous and imperious tasks. And God, with that strange honouring faith of His in us, turns and looks towards us with confidence. And, tired by these long war years, and avid for a little comfort, are we to push them from us, and shuffle out of them, and, closing this exciting story we have lived through, turn back to a duller, easier, and more selfish way of life? I don't think that the Lord Christ will begrudge it if we apply the haunting words, first spoken of Himself, and, in their fullness, true of Him alone, in some real, if lesser, sense to the boys who have died for us. "Wherefore, seeing we have been redeemed, not with corruptible things such as silver and gold, but with such precious blood, what manner of folk ought we to be?" Can we turn on our heel and drift away? Or, awed by our deliverance from horrors that were at the very door, must we not, and do we not, in gratitude to God and man, lay down our lives, a willing, yes, an eager sacrifice, asking only that God, in His infinite condescension, would deign to stoop, and use us for His glory as He has used the lads. And the rest we seek to leave with Him.

The New Order.

XIV. Educational Planning: The Dilemma of Secular Sociology.[1]

By Professor W. Fraser Mitchell, Selly Oak Colleges, Birmingham.

'Heretofore, to enjoy beauties, and be grateful for benefits was all the art that was required to felicity; but now a man must, like a God, bring Light out of Darkness, and order out of confusion. Which we are taught to do by His wisdom, that ruleth in the midst of storms and tempests.'

So wrote Traherne in the seventeenth century; and in our own generation we find Berdyaev writing:

'God expects infinitely more from man than what the ordinary teaching about Redemption and obedience to the divine Will suggests. . . . God expects from man his participation in the work of creation. . . . He expects from him an activity which is both heroic and creative.'

Here, then, we have two statements which arrive at a similar conclusion, that, whatever may have been held in the Age of Reason, or hoped for in the Period of the Illumination, or regarded as an inevitable concomitant of the March of Progress, the world in which modern man finds himself is a world of recurrent crises, of threatened

[1] This article and the one which will appear in the next issue are the substance of Professor Fraser Mitchell's Inaugural Lecture on October 2, 1944, at Selly Oak Colleges.—*Editor.*

or actual chaos, and that man's part in it is, under Divine guidance, to face manfully the confusion by which he is confronted, and, so far as in him lies, co-operate in bringing into being such spheres of order as are within his power.

Among our contemporaries, especially among such of them as have been vocal and socially and politically active within the last twenty or twenty-five years, there has been neither doubt nor dispute as to man's duty and purpose in life. Communist, Fascist, National Socialist, and Christian—all alike have proclaimed as a fundamental task to which men must address themselves the re-making of mankind, whether in the mass or as individuals. It is indeed 'a new creation' at which all alike aim. Sidney and Beatrice Webb draw attention to the significant slogan of the Moscow Sports Club: 'We are not only rebuilding human society on an economic basis; we are mending the human race on scientific principles.' Beatrice King, writing an account of Education in Soviet Russia, calls her book *Changing Man*, and the emphasis is not on the transitional but on the means chosen to effect the transition.

That Fascists and National Socialists have succeeded in changing large masses of the Italian and German nations is only too apparent. In the years between 1933 and 1939 a vast literature had grown up in Germany, associated on its educational side with the names of Bergmann and Rosenberg, which made only too clear the intentions of those in power; and such books as Erika Mann's *School for Barbarians*, and Graham Heath's *Brief Flower of Youth* present us with the results. Nor have the Christians been silent. In making clear that Christianity does not bring complacency but 'disquiet,' Brunner reminds us: 'If any man be in Christ he is a καινὴ κτίσις; . . . that also which he must and will do in the world is new, and his encounter with his neighbour aims at his becoming a new creature.' If you are such an one, 'Your conversation *is* in heaven. The new world is already your world, and you must assert it in the old.'

On every side, then, the demand is for the making of new creatures or a new creation, the recognition of a set of values and the shaping of a social order in which they are realizable. Where men begin to differ is concerning what values are to be chosen for approval, and, further, what methods are to be employed by any particular community to realize their chosen values either among themselves or in their relations with their neighbours. It is inevitable, having regard to history in the last few centuries, that such division should occur, and the existence of such division, though historically explicable, is itself a direct challenge to all of us to consider the chiaroscuro of incoherent thinking and nebulous emotionalism into which we have drifted, before mankind, or the European part of it, could have lost at once the conception of the 'common reason' (which as late as the eighteenth century was still its inheritance from the Stoics, and with the 'Common Conscience' of the Jewish-Christian tradition together formed the background of 'humanitas'—part culture, part behaviour), and the conception of 'law' with its still older and more primitive sociological bearings.

The present war has finally brought these stresses and collapses to the notice of even the most indifferent. We are now thoroughly alive to them. We are determined to do something, or we are at least determined that we shall see to it that somebody does something about the situation in which we find ourselves, in which our very claim to be 'human' and the whole structure of thought and behaviour which human beings have evolved throughout countless ages are at stake. Many of us are not quite clear who the 'somebody' who should take charge of the situation should be, or what form the 'something' which can remedy it should take. But most of us are agreed that where the responsibility involved is so tremendous some paramount authority, such as our own Government, must be invoked, if not indeed some international political organization, and that the procedure to be adopted should be extensive, and many-sided, and carry with it some guarantee of immediate efficacy. Hence has arisen the conception of Planning in the widest sense of the term. Planning, as it is being discussed to-day, is not merely an economic measure, nor an instrument of social change. It is the last desperate attempt of a divided, secularized humanity to rescue itself from utter ruin and to construct what, in *Red Virtue*, Ella Winter calls 'A Science of Social Engineering.' It is no longer the attempt of the Humanist to hold the world together by inviting participation in a common culture. It is an altogether grimmer affair. It is the attempt to assemble everybody tidily, so as to leave no spare parts—to create a workable social machine out of the most dissimilar human elements, whose functions are to remain for ever distinct, and which can never be voluntarily combined again by an appeal to their reason or fused together by a common enthusiasm.

Planning, it is true, derives honourably from Sociology, and Sociology as the study of man in his social settings has thrown much light on the causes which determine the conduct of both masses and individuals. On the analytic side Sociology has much to teach us, and for Education its importance is at least as great if not greater than that of Psychology. Yet any sociological

study, for all its claims to be objective and scientific, must always to some extent reflect the predisposition of the sociologist or group of sociologists whose interpretation of social conditions it represents. Not all of us, for example, would accept Mannheim's contentions that 'the individual really represents only a section of the activity and experience of the whole social group,' or that 'The sociological history of intellectual life is fundamentally nothing more than the *post factum* reconstruction of the functional unit and the trend of action in a given society through which . . . we can explain why this or that person was interested in this or that subject and why from his standpoint he saw, or distorted, things in such and such a way.'

Neither Jeremiah nor Socrates represents a cross-section of their respective communities; and, allowing for all that may be said of Jesus in His connexion with the prophetic tradition or as a member of an intensely God-conscious race, neither circumstance offers a satisfying explanation of the uniqueness of His personality or of the authority of His message.

The fact that so much can be demonstrated from past history does not generate faith in Sociology as a forecaster whose pronouncements can be safely followed and accepted as plans. Mannheim also desires a new creation. 'It is only by remaking man himself,' he says, 'that the reconstruction of society is possible.' But he is emphatic that 'The reinterpretation of human aims, the transformation of human capacities, the reconstruction of our moral code are not a subject for edifying sermons' but for careful analysis of the social facts as they reveal themselves, and for the application of such techniques, especially in Education, as will result in what responsible men regard as desirable attitudes and aptitudes for the present and future generations to possess.

In the course of arguing a case for a planned society Mannheim commits himself to what, however opposite at first sight it may appear, is, after Planning itself, the second major social remedy proposed by our contemporaries, viz. the making of *a realistic approach* to our problems by 'the use of what is immediately available.' Rather surprisingly Mannheim justifies this makeshift, 'start-with-what-you've got' attitude as of the essence of Planning, which he holds deals with concrete settings as they are found, and so differs from 'Establishment,' or the following of 'a fixed and finished scheme which exists in the minds of the founders before it is carried out.'

Thus, in what is undoubtedly one of the great books of our time, *Man and Society, in an Age of Reconstruction*, we have a closely reasoned proposal for the rehabilitation of society—a proposal untrammelled by connexions with any of the existing political-revolutionary experiments in Europe which we either approve, abominate or suspend judgment upon—but which demands for its fulfilment two specific conditions—(1) The organization and direction of men's lives with a view to their fulfilling effectively certain foreseen purposes, and (2) The acceptance of immediate (and not specially devised) means to effect such ends.

Of this Planning educational Planning is only one part but an important one, and one in connexion with which we are compelled to ask ourselves: Can Education properly become part of such Planning, or is there another and different set of factors to which Education, if it is to fulfil its true function, must be referred? It will not do to reply, as it appears Mannheim would, that Education is not free to determine its own aims, since it is part of the sociological process of our time and has no claim to exist apart from the general framework of Planning and improvization. To make this assertion is to beg the question, or, rather, to answer it from a particular sociological standpoint, which may or may not be a true one. The purpose of Planning, it is evident, is to regulate supply and demand, not only of what is to be produced and consumed but to direct producers to useful work and encourage or restrain consumers in ways which involve considerable regulation of human beings. We may omit for the moment discussing how those who are to be responsible for deciding upon this regulation of others are to be selected, and proceed to examine the process itself as it would operate. In spite of Mannheim's repudiation of 'Establishment' the Planning process is bound to fix certain standards, to give preference to certain studies and activities, and either deliberately or by neglect to discourage or inhibit others. The results of such official sponsorship are already observable in such widely different social communities as the U.S.S.R. and the Third Reich; while the Commonwealth of Australia and the United States furnish us with examples respectively of the standardization that follows too close an adherence to a rigid conception of Education—summed up for Australians in the formula 'Free, Secular, and Compulsory'—and the gradual elimination of the finer cultural values in a nation the majority of whose citizens have never held them in esteem. Under all such systems, and especially in any system which should adopt as a permanent feature the power of direction to particular work, freedom of choice not only of occupation but of studies and interests would be bound to be curtailed.[1] As a consequence full

[1] It is only fair to Dr. Mannheim to note that in his essay 'Towards a New Social Philosophy,' published

moral responsibility would be denied to individuals and the emergence of new and unforeseen types would be rendered, if not wholly, at least to a large extent, impossible. Extreme specialization and blatant utilitarianism would follow, with the need—deplored for over a century now by all thoughtful men—for compensations of various kinds for those whose incomplete lives would become even industrially inefficient through dissatisfaction and frustration. Such lives remain 'parts' and attain to no 'wholeness' or integration; and Society, it is interesting to note, however it may benefit by distinction of function in its members, does not appear to attain 'wholeness' or soundness unless its component members are each of them individually 'whole' or sound. Society does not resemble a machine but an orchestra. The nearest the mechanical analogy can be pressed is to describe it as a pipe-organ, and an organ cannot be played harmoniously if any pipe be cracked or defective.

The re-technicalization of education with which we are threatened, while it may point to the Middle Ages for its prototype, when studies which for the last few centuries have been deemed liberal or non-utilitarian were encouraged with practical ends in view, represents the abandonment of Humanism at its best. Humanism at least postulated a combination of knowledge, tastes, and accomplishments, in which to a greater or less degree anyone who so desired might participate. In a planned community where the young were to be trained for pre-determined work there would be neither a recognized general culture nor the opportunity for such a culture to develop. As Visser t'Hooft made clear even before the onset of the present war, 'Christendom' and 'Western Christendom' had become mere verbal descriptions to which there were no longer corresponding realities. Nor could a Planned World Order supply an integrating alternative, since as Mr. F. R. Leavis notes (in *Education and the University*) it is not only 'the drift of American life' (as some trans-Atlantic thinkers complain) but 'the drift of modern life' that is inimical to 'those forms of liberal thinking' which could supply an intellectual efficiency of co-ordination comparable to the technical complexity of modern civilization.

'It is,' he adds, 'as if society, in so complicating and extending the machinery of organization, had incurred a progressive debility of consciousness and of the powers of co-ordination and control —had lost intelligence, memory, and moral purpose.'

Planning, therefore, as an attempt to achieve a secular coherence fails to provide a *rationale*. Nor can it exhibit a widely acceptable authority for its action.

In the last resort it is this lack of comprehensiveness and of valid authority which must prove fatal to the conception of Planning as it is usually advocated. Lack of comprehensiveness and an insistence on partially discredited authority have been in the past features of certain predominantly religious cultures, so that it cannot be argued that religion in all of its manifestations is itself a safeguard against the evils specified. Yet the absence of reference to religion in contemporary pronouncements on Planning, and the implicit, if not actual statement, that religion is to be regarded as a feature of the sociological setting, presents a severe indictment against such Planning. Both Hecker and Miss Winter in discussing Planning in the U.S.S.R. make plain its dependence on atheism. The elimination of a belief in the supernatural permitted Planning. That is not to say that theism, or a belief in the supernatural, necessarily excludes all Planning, but it warns us to examine carefully the relations of Planning and religion.

The main indictment against Planning is that it involves the denial of the prophetic element in life. That is, ultimately it denies the operation of God's Word in the universe. In budgetting for the future it allows for no surprises. Spirituality, whether direct responsiveness to God's Spirit, or in the wider spheres of philosophy, art, poetry, or music, may occur as a by-product, or be permitted under conditions as a recreation. The planners' recognition of the religious in life is purely utilitarian, and even when they are actuated by the noblest motives planners regard it as secondary to the purpose of secular efficiency for which Planning stands.

This is a serious indictment, particularly when considered in its connexion with Education; for the course of the world's history, however much for the moment we feel a distaste for 'supermen,' 'emergent individuals,' 'leaders' and their like, has been largely altered for better or worse by individuals who felt themselves under a Divine compulsion to assert a righteousness or proclaim a message which was often in direct conflict with the prevailing outlook of the society of which they were members. Abraham, Moses, Elijah, Jeremiah—or, in later times, Luther, George Fox, Kierkegaard, Barth—each in turn stands 'over against' the secular civilization of his period. He is not a *focus* of its consciousness as the planners regard men as being, nor is he to be explained on

in *Diagnosis of Our Time*, he claims explicitly to regard Planning as 'Planning for Freedom,' in a way which would permit the flowering of the religious and cultural life; but the criticism holds good that in a 'planned' civilization only those stimulated, and not inhibited, by Planning would realize religious and cultural freedom.

the emergent-evolutionary premises of Bergson and Pareto and Sorel, which the Fascists have appropriated to themselves. Rather, he is a *focus* of a different order of values, and represents, as it were, the impingement upon our civilization of a ray of light whose origin and explanation are not to be sought among human sociological *data*. The poet is *born*, not *made*. He is not the product of circumstance. It is what he brings to any situation that is significant. Everywhere and at all times the fact of the Incarnation is repeated: 'Unto us a child is born; unto us a son is given.' The given, the unexpected, the paradoxical are of supreme consequence. Hence, the only worthwhile education we can give anyone, young or old, is to prepare him to meet these, so that he may recognize them when they occur and be suitably responsive.

Literature.

RELIGION AND PHILOSOPHY.

Religion has sometimes been grounded in metaphysics, as by Descartes, Spinoza, and Leibniz. Those philosophers claim, in different ways, that faith has a sure foundation in reason. Sometimes, on the other hand, religion is dissociated from metaphysics, as by Kant and thinkers deriving from him. Schleiermacher insisted upon the independent reality of religion as distinct from knowledge (and also from morals), while Albrecht Ritschl also contended that religion has a distinct and independent realm of its own.

In *Heart and Mind* (Epworth Press; 12s. 6d. net) the Rev. Sydney G. Dimond, M.A., D.D., argues for a mediating position. He is convinced that if the truth is to be effectively proclaimed it must be rightly understood, and that is only possible when the believing heart and the inquiring mind are at one, or to express it in a favourite phrase of his, 'combine in binocular vision.' Then only is the picture seen in true perspective. The heart and the mind, wisdom and theory, love and knowledge together—therein is the way of truth. The basis of religion is not in metaphysical philosophy; the religious judgment of value is of a higher order than the intellectual judgment of fact. But the distinction between truth discovered by reason and truth revealed to faith should not be made absolute; else what becomes of the objectivity of religious knowledge?

To expound this conception of the relation between religion and philosophy is the aim and purpose of Dr. Dimond's book. His approach to the subject is from the side of the evangelical experience of the Methodist (to the psychological appreciation of which he has contributed through a former work); and he devotes the earlier part of his book to the discussion of various aspects of evangelical experience ('salvation by faith'). But eventually he takes his readers through the 'empirical and descriptive' part, and the 'ethical and æsthetic' part which follows (in which the social issues of evangelical experience are examined), to the 'speculative and metaphysical' part in which the book culminates, and by which its worth must be appraised. Whatever be the verdict of the philosophically minded reader on this part, he will allow that the book is worthy of the award made to its author of the Degree of Doctor of Divinity in the University of London, for which it has been approved as a thesis.

It is not only a learned and scholarly work; it is well written, and shows a remarkable knowledge of the recent philosophical and theological literature bearing on its special theme.

On the face of it Dr. Dimond makes here an extraordinarily bold claim for evangelical experience, with its sense of an immediate personal communion between man and his Saviour. So deep and vital a thing is it in its ethical, intellectual, and spiritual issues that it must be grounded—such is his contention—in the very foundation and source of the universe.

We cannot give space to an exposition of his argument, but the quotation that follows may show the quality of his contention: 'In the wealth of varied experience and creative activity included in evangelical religion . . . there is evidence of a real contribution to the interpretation of life. There is something to be said for the philosophy of those who have entered into a conscious spiritual experience, inward in its origin, outward in its social imperatives, which is identified with the historical Christ of the Gospels. The classic voice of the New Testament records, the great tradition of the Church and her Sacraments, the inward dictates of the moral judgment, the response of creative emotion, and the spiritual environment which is identified with the immediate presence and power of the Eternal Christ, unite in claiming absolute allegiance.' W. Fulton.

HEBREW NOTES.

Professor N. H. Snaith has contributed three little volumes to the series of 'Study Notes on Bible Books' issued by the Epworth Press. These deal with *The Book of Job* (pp. 27), *Notes on the Hebrew Text of Job I–VI* (pp. 31), and *Notes on the Hebrew Text of Jeremiah* (pp. 32), each being published at 2s. 6d. net. The first of the three is a summary introduction which will save examination candidates (apparently these books are intended primarily for examination candidates) a good deal of trouble, for the more important opinions of most modern scholars are collected and compared with some guidance as to their relative value. Professor Snaith has three sections: the first dealing with the structure of the book,

the second with the Satan, and the third with the doctrine of a life after death, which, incidentally, Professor Snaith does not find in Job. The other two books give some extremely useful grammatical notes, rather on the lines of those which appear in the S.P.C.K.'s series, but do not print the text, and touch on comparatively few words and phrases. At the same time, a student will find great help here in his effort to read the Hebrew text. Of the two, that dealing with Jeremiah (it includes only chs. 3, 7, and 31) will be the more valuable, since it gives much that cannot be found in any other English work on Jeremiah. Both will be helpful even to students who are working with a teacher, and for those who have to read by themselves they are strongly to be recommended. All three are marked by extensive learning and close scholarly study. Professor Snaith would be the first to admit that others are entitled to differ from him on points of grammar, exegesis, criticism, and theology, but every reader will understand that his views must be taken seriously into account.

T. H. Robinson.

ON RECONSTRUCTION.

Sir Bernard Bourdillon's booklet on *The Future of the Colonial Empire* (S.C.M.; 2s. 6d. net) is one of a series on Reconstruction which has these admirable aims—to discuss the Christian principles involved, to make the Christian criticism on the present situation, to consider the possible courses of action, and to indicate a Christian's personal duty. In the Foreword the author pays tribute to the influence of his wife on his work, through 'her human sympathy and quite exceptional lack of all sense of class or colour.'

This Civil Servant with thirty-five years' experience in positions of increasing responsibility in Imperial administration gives a rapid survey of the thirty-four 'colonies,' which include sixty-two million people and which spend an average of 5s. 7d. per head per annum on economic and social services. It stresses the poverty and the apathetic ignorance that make reforms difficult. Where no aspirations exist, attempts to force the pace may have evil results, as, for instance, when wages are raised where there is no desire or opportunity for advantageous spending. Leaving aside any attempt at a critical estimate of the merits or faults of the past the author is satisfied that in recent years the Colonial Office has adopted a policy and outlook in large accord with Christian principle and wisdom. If our administration continues to be guided by the humane, sympathetic, unpatronizing appreciation of native conditions and problems and of the influence of Christian missions that makes this book so disarming and encouraging, then the outlook is bright.

The author would be the last to object to a word of caution against complacency. For a comparison between the past pace of uplift of backward populations in our Empire and the pace within the Soviet Union since 1920 requires to be made. We may have something to learn from Russian ways.

The closing section on individual duty is an appeal to educationalists to give Imperial affairs a place in school studies and to electors to be intelligently interested. The Empire is and will long be a fact, and Sir Bernard urges that its welfare should be the concern as much of left wing as of right wing politicians.

R. W. Stewart.

Cults of To-day.

IX. Joanna Southcott and the Panacea Society.

By Canon J. M. Swift, M.A., Press and Information Secretary, Diocese of Chichester.

'The Truth about Joanna Southcott is that there has not, and never has been, a man or woman in the world who is her equal in brains, courage, perseverance, unselfishness, honesty, purity, loyalty to her country and devotion to her God.'

As this challenging assertion is made in a publication by the Panacea Society it may be regarded as the official belief of its members. Who was this woman for whom such astonishing claims are made? If Joanna Southcott was all that her followers claim, her life and teaching ought to be common knowledge. But in fact, comparatively few people have ever heard of her—fewer still have studied her life history.

If we consult the standard encyclopedias we shall find nothing to bear out the claims of the Panacea Society that Joanna was the mouthpiece of the Divine and a woman of outstanding intelligence. Instead, she is described as a religious fanatic. According to the *Dictionary of National Biography* Joanna was the daughter of William Southcott, by his second wife, Hannah. She was born at Gittisham in Devonshire in April 1750 and baptised on the 6th June 1750 at Ottery St. Mary. Her father was a small farmer, and as a girl Joanna did dairy work. She went out to service first as a shop girl at Honiton and afterwards became a domestic in the family of a country squire. Later, she was employed at Exeter where she attended the Cathedral. Joanna joined the

Methodists in 1791, stating that this was 'by Divine Command.' She then began to write prophecies in 'a mixture of rambling prose and doggerel rhyme.' She used to seal her writings with a small red seal which she had found whilst sweeping a shop. The writings were not to be opened until the predicted events had matured. How the prophecies could be known before the writings were brought to light is not clear. Presumably also prophecies which were never fulfilled were not allowed to be opened. Joanna began to press her prophetic claims and she is said to have pestered clergy, from curates to bishops. Her first publication, *The Strange Effects of Faith*, printed by T. Brice, of Exeter, invited any twelve ministers to test her claims. Brice's bill for printing included the item: 'For correcting the spelling and grammar of the prophecies, 2s. 6d.'

In 1805 the Southcottians first became a separate sect, for in that year William Tozer, at Exeter, opened a chapel for the followers of Joanna.

The Panacea Society dismisses the articles to be found in standard encyclopedias as 'contemptible' and complains that from them 'newspaper writers continue to get their information.' The Society's story of Joanna's life is as follows: 'Like St. Paul, who was a tent-maker, St. Peter who was a fisherman and the Christ Who was a Carpenter, she committed the crime of earning her own living, upholstery being her particular calling! She had previously been even in domestic service.' It is denied that she was ever a Methodist, but she was called by God 'to try the Methodists with her wonderful Message, and found them "worse than Church people."' We are told that she was a good Church woman, attending Holy Communion frequently and fasting in Lent. In 1792 at the age of forty-two 'she first heard the Voice of the Lord, which came to her precisely as it came to Elijah, David, Isaiah or Amos. Leaving her work to look after itself she faithfully recorded every word she heard without addition thereto or subtraction therefrom. Coming events revealed to her by the Spirit were sealed and placed in the hands of various clergymen and came true to the moment.'

When she was past sixty years of age Joanna aroused great interest by announcing that having supernaturally conceived she was about to bear a child who was to be Shiloh, the Prince of Peace, and whose coming would inaugurate the millennium.

Joanna taught that 'being born only to die is not the Divine plan for us' and that 'if death is to be destroyed persons must leave off dying.' Nevertheless, Joanna herself died in 1814. By her followers Joanna's death is accounted for in much the same manner as Christian Scientists explain away the death of Mary Baker Eddy, who is supposed to have been the victim of 'mental murder.' In this case, Satan is stated to have been 'particularly and especially the enemy of Joanna Southcott whom he thought he had got rid of in 1814 when as she died without trace of disease . . . she may be said to have been murdered by him as Christ was murdered.' The enmity of Satan against Joanna is claimed as the fulfilment of Gn 3^{15}: 'I will put enmity between thee and the woman.' Christians will be surprised at this interpretation of the Protevangelium. The fact that Joanna died, like other human beings, with her prophecy unfulfilled might be thought sufficient to disprove her claims. But after her death Joanna's followers made the extraordinary assertion that the promised child had in fact been born, but in a spiritual form. Their explanation of the miraculous birth is that:

> 'After her death, owing to her Spiritual Child (Rev 12) being "caught up" to God and to His (the Child's) Throne in Heaven, and out of reach of "the Dragon" its non-appearance in bodily tangible form placed Joanna's followers in a trying dilemma, which, however, gradually gave way to an understanding of that remarkable chapter in the Revelation which was entirely satisfactory. The Child was "caught up" until of age to come as Shiloh to claim the Kingdom. Having a spiritual body like the Lord's Resurrection Body, it could be felt before birth, and could disappear and leave no trace. To a believer in the spiritual world about us, and to a believer in the Virgin Birth of Christ in the Flesh, the matter presents no difficulties.'

Joanna prophesied for twenty-two years and wrote sixty-five volumes. Her English is crude, ungrammatical, and often unintelligible. Feeling that some apology is necessary for Joanna's lack of clarity the writer of *The Truth About Joanna Southcott* adds, 'When Joanna grew tired of writing prose on the deep doctrinal matters of the Bible, which the Lord Himself explains to the complete satisfaction of all who read His Explanations of the Bible (in six parts, 1s. 6d. each) He frequently adopted a species of poetry, which highly offends the taste of the Bishops and many learned Divines. Being utilitarian to a degree, the Lord God spoke to Joanna in language to which she was accustomed and which she could best transmit.' It will be noticed that Joanna's writings are claimed to have come from our Lord Himself and that their very crudity is a help to salvation.

It is not easy to summarize Joanna's teaching. The following attempt is based on the 'Résumé of the Teaching which God gave Her,' contained in *The Truth About Joanna Southcott.*

> Some 6000 years ago a Being in the perfect form of male and female in one person appeared.

Aware that Satan would tempt Man as he had tempted the angels, God took from Adam his weaker part, woman, because it was better that Satan should tempt one who if she fell would fall ignorantly and innocently. Satan was in error in supposing that the words, ' In the day thou eatest thereof thou shalt surely die ' alluded to physical death, and he rejoiced in the thought that he would so easily get rid of man from the earth. Adam did not die physically. It now transpires that the death which God speaks of was death to the intimate and familiar knowledge of Him which Eve might have enjoyed. It is from this death as well as from physical death that we are about to be delivered. Gn 3^{15} is our Charter of Redemption. Christ came in the 4oooth year or 4th day and permitted Satan to bruise His heel. Each 1000 years is a day to God and His week is 6 days, or 6000 years. The Sabbath, the 7th day, is coming and will be a day of rest for God and man, a thousand years of perfect life for us who survive, here on this earth. We are going to live for 1000 years with bodies like our Lord's Resurrection Body. Relief may come at any time now. A splendid prospect is in front of us. The joys mentioned in the Bible will not happen ' up in Heaven,' but here on earth. Man will never receive knowledge of the plan of the coming Redemption from any but a woman's hand. Joanna was raised up to fulfil Gn 3^{15}. Joanna was ordered to start a list of signatures against Satan's continued reign. In a short time Joanna had many thousands of signatures and obviously Satan had none ! Then the law which the Isles (Is 42^{4}) had waited for was enacted and thus Satan was able to be brought to justice. The law was that if Satan tempted or persecuted one who had signed the petition his kingdom would fall. There is also to be signed the great petition to Christ to come quickly to bruise the head of the deceiver of the woman. Those who do so have a paper which they also sign and keep in their possession, this paper being called their ' seal.' In virtue of having signed the Roll and of having in possession this signed paper they are ' sealed to the day of Redemption.' To sign the petition is to sign Satan's death warrant. Those who sign the petition will remain on this earth to live and reign as Christ's for 1000 years. There is no need to fear the Judgment Day. The Last Day means the last day of Satan's rule, the very last 1000 years of his 6000 years' reign. The central feature of Joanna Southcott's mission is said to have been the insistence on the great part to be played by woman in subduing the forces of evil and ' hastening by spiritual election ' the coming of the Kingdom of Christ in this world.

The name of Joanna Southcott is nowadays obscured under the disarming title, ' The Panacea Society.' To quote from one of their leaflets : ' The Panacea Society originated in the study of the works of Seven Modern Prophets by a group of persons, who discovered thereby, that a visitation of Healing and Help was to be expected in England round about the years 1923 to 1927. How it was to manifest was a matter of conjecture, and no one was more surprised than ourselves, when, in May 1923 we discovered that Divine Healing was within our reach by a simple process, which proved to be the KEY which unlocked the Prophecies alluded to . . .' The Society claims to have discovered ' The New Sacrament of Water and the Spirit ' and states that it is ' empowered to offer to all persons in this and any other countries the waters of Is^{55} without money and without price.' Healing by Water and the Spirit is said to be the outcome of definite promises of God made in the Bible and revived through the Seven English Prophets—the angels or messengers foretold in Rev 8^{2}. They were :

1. Richard Brothers, who appeared in 1790. He prophesied that Israel would ' gather ' in England—the isles of the West—and that England is the New Jerusalem. We are told that ' pride and ambition became his stumbling block ' and so the ' Standard ' passed in 1792 to

2. Joanna Southcott. Joanna is said to have had 100,000 faithful adherents who expected her to give birth to the spiritual Child of the 12th chapter of the Revelation. The child did not materialize, but was ' caught up to God ' (Rev 12^{5}) on Christmas Day, 1814, and Joanna died of grief two days later.

3. George Turner of Leeds. His writing insisted on the fact that Joanna's child was ' caught up,' being ' an etheric body,' but the child would come again as Shiloh.

4. At the beginning of the nineteenth century William Shaw prophesied on the same lines as George Turner. He threatened that serious troubles would arise in England if she rejected the Prophetic Mission, and intimated that if the child were refused Jesus would come as a warrior.

5. In 1824 John Wroe is said to have received daily communications ' whereby a body of persons began to practise the overcoming of sin in place of Repentance for sin.' He declared that the coming of Joanna's child was to be expected, but that Shiloh was a daughter—' the daughter of Jerusalem.'

6. In 1875 James White, known as James Jezreel, gathered the previous prophecies called the Visitation into a large book, *The Flying Roll*.

7. In 1914 appeared Helen Exeter—' the seventh angel.' She said that ' the return of the Spirit-conceived child of Joanna Southcott had already taken place.' She prophesied that the writings of Joanna Southcott would come forth with power. The communications received through Helen Exeter are said to be read to-day in all parts of the world under the divinely given name, ' The Writings of the Holy Ghost.'

Lest it be confused with any other sect the Panacea Society makes known that : ' In this and in all else it differs entirely from Spiritual or any other type of healing—the method being prophesied of and revealed at the proper time to

a body of prepared persons belonging to the Church of England.' In reply to my request for proof of the statement that 'thousands of people all over the world are being healed by the Water,' I was told that I must visit Bedford where the Headquarters of the Panacea Society are situated. Further, I was informed that it is difficult if not impossible, for any medical practitioner to acknowledge any healing that is not recognized by the Medical Association. According to 'The Panacea,' the official organ of the Society, no interviews are granted to sufferers. The work is done by correspondence. A description is given of the card index system. 'The organization of the Panacea Society,' it is stated, 'is most wonderful. . . . Accumulation of letters and cards is very considerable; say that for the last six or seven years 35,000 patients have written to us.' The following are typical extracts from patients' reports: 'I get great help by using the Formula.' 'I have been rather slow in taking in the Panacea teachings. Much of it seems so wonderful and incomprehensible, but now the idea of the Divine Mother has become beautiful and I can feel the power of the Water.' Another patient writes: 'What should I do without the Divine Mother to help us in these terrible days?' And another: 'The thought of the Divine Mother, which I found difficult at first, is now perfectly natural.' This New Sacrament of Water and the Spirit is said to embrace all Sacraments. It was not revealed until the time was ripe for the Coming of the Lord and for the readjustment of the world by the 'restitution of all things.'

The Panacea Society requires of its members:

1. Devoted service in the work of setting up under Divine direction the Lord's Visible Kingdom in a Centre which will be the Treasury of Healing and of Spiritual and Material Supply in the Cataclysm which must precede the Coming of the Lord.

2. The acceptance of the fact of the coming restitution of the earth to its condition before the Fall and of the need of gathering the persons destined to live in Christ's Kingdom on earth.

The Society repudiates the Church's teaching about the Holy Trinity. A note on the Trinity on p. 24 of *Transactions* runs, 'It should be remembered that, so far, we had not realized, though accepting the Divine Mother, that a Trinity is impossible. The Divine family being Foursquare, Father, Mother, Son and Daughter. This did not become clear until later.'

Transactions contains many messages to the Bishops purporting to come from 'The Divine Mother Jerusalem,' the 'Mother of us all, Jerusalem above' (Gal 4^{26}). In answer to my question, To whom were such messages delivered? I was informed: 'The communications were given to, and taken down by, one known for the purpose of her work as Octavia, who, for many years, received a Divine communication in addition to her other special messages.'

The Panacea Society claims that prophecy has persisted down the ages—a statement with which no Christian will quarrel. They teach that there has been a special renewal of prophecy during the last 300 years. But they apparently acknowledge as Prophets who have arisen during this period none but the seven referred to above, of whom Joanna Southcott was chief. The Panacea Society is said to be the direct outcome of this renewal of prophecy.

Joanna Southcott is best known by her Box. At the end of each year her prophetic writings were sealed up and placed in this Box. After her death the Box passed into the custody of various believers who treated it with great veneration and named it the 'Ark of the Testament.' For many years the followers of Joanna Southcott have made the opening of the Box a cardinal principle of their teaching. Posters have appeared announcing 'London Doomed Unless the Bishops Open Joanna Southcott's Box.' Similar advertisements have appeared in the Press. Every Bishop has been pestered with letters demanding that the Box shall be opened. The Archbishop of Canterbury and other Bishops have repeatedly asked that the Box shall be opened in order to settle the controversy and to put an end to the ridiculous mystery surrounding the contents of the Box. But its custodians demand that several unreasonable, if not impossible, conditions shall be fulfilled before the Box is produced. The reason given for their stubborn insistence is that the prescribed conditions are inherent in directions contained in Joanna Southcott's writings. One Bishop refused to take part in the opening of the Box for this among many reasons, that 'before the Bishops can open the Box they must undertake to carry out any instructions which they find therein, which seems to me a perfectly monstrous suggestion.' Another declined on the ground that, 'the conditions require that twenty-four Bishops should give up three days at least to this folly. No Diocesan Bishop has so much time to spare.' (*Transactions*, pp. 36, 38.)

Several Bishops did undertake to be present at the opening and the Dean of Westminster offered that it should take place in the Jerusalem Chamber. The offer was declined by Joanna's followers who insisted that there should be in addition to the twenty-four Bishops, 'two thousand maidens in white'—a condition which the Archbishop of Canterbury (Randall Davidson) temperately described as 'a not very easy arrangement.'

The twenty-four Bishops were to represent the four and twenty elders of the Apocalyptic vision and the two thousand maidens were presumably to deputize for the angels. The Archbishop wrote on November 2, 1922: 'The whole idea of the opening of the Box in such circumstances is fantastic.' He added that the belief of Joanna's followers that the Box contained some wonderful Revelation of the Divine purpose rested on quite unsubstantial grounds. He saw no reason, however, why the Box should not be opened by the people who had the custody of it.

But the opening of what purported to be the Box was at last achieved on 11th July 1927. The Panacea Society was represented by several of its members. What happened is thus described by Dr. Bell, the Bishop of Chichester, in his *Life of Randall Davidson*, ii. 1201. 'The scene was the Church House, Westminster, under the auspices of the National Laboratory for Psychical Research. The Box was opened in the presence of one Bishop alone, the Bishop of Grantham, with the help of a Professor, and of a sufficient audience. The contents of the Box had been already X-rayed, but when the bands round it had been cut, the first two objects extracted by the Bishop were a woman's nightcap and a book called, "The Surprise of Love; or An Adventure in Greenwich Park." The remaining treasures were a little less strange, but of hardly greater importance to the destinies of the world—a lottery ticket of 1796, a calendar of the French Court in 1793, a medal of Augusta, Princess of Wales, of 1772, a pistol, a dice-box, and a few coins. It was, truly, a queer revelation!'

It is not surprising to read that the whole procedure struck the Archbishop as 'partly profane and partly ridiculous.' Joanna's followers, however, asserted that this was not the genuine Box.

Transactions of the Panacea Society states that physical phenomena coincided with the meeting. 'In London, when the members of the Panacea Society arrived, the sky was dark as night and of a murky yellow colour, there were long flashes of vivid lightning and heavy peals of thunder; this continued until the middle of the afternoon; later a tremendous thunderstorm broke over London, with torrential rain. At 3 p.m. on this day a violent earthquake was felt in many parts of Palestine and Transjordania. . . . Serious damage was caused to the Church of the Crusaders in the Holy Sepulchre.' Why these signs should coincide with the opening of a spurious box is not apparent. One wonders what phenomena would follow the unsealing of the so-called 'Ark of the Testament.'

The beliefs of members of the Panacea Society have much in common with Second Adventism, British Israelism, and Divine Healing. Like Christian Science the Panacea Society reverences a woman whose claim to be the mouthpiece of God is accepted without question. Both Joanna Southcott and Mary Baker Eddy were ill-educated and incapable of writing intelligible prose. This fact would not prevent their being chosen instruments of God and might evoke sympathy, but neither Joanna Southcott nor Mary Baker Eddy recognized her literary limitations. Far from acknowledging their inability to write plain English their followers in each case make extravagant claims about the unintelligible jargon in which the alleged Divine messages are given to the world.

Like Jehovah's Witnesses and other sects the followers of Joanna Southcott base much of their teaching on their own strange interpretation of passages in the Book of Revelation. In spite of their insistence on a literal interpretation of the Bible, the Southcottians ignore the fact that the Book of Revelation claims to deal with 'the things that shall shortly come to pass'—surely a warning against rash attempts to discover the fulfilment of the apocalyptic details of the book in events of modern history. The Panacea Society adds one more to the list of sects whose members claim to know the approximate date of our Lord's return. In many cases the promised date has already passed, but as Joanna's followers look forward to the year A.D. 2000 (except for 'the shortening of those days') there still remain some fifty years in which the Panacea Society may safely proclaim their message.

Our Lord's Personal Coming in the flesh to reign on earth for a thousand years is, of course, a belief shared by other sects. It draws attention once again to the importance of a critical examination of the Church's belief in the Second Advent and the desirability of a closer study of Apocalyptic literature.

Unlike some other sects, members of the Panacea Society claim membership of the Church of England. This is in spite of the fact that in one of their publications (*The Writings of the Holy Ghost*) it is stated, 'Your Bishops will discover that they have hardly a truth in their entire theological index. Consider—what do they know of the Fall; of the 6,000 years; of the translation of Enoch and Elijah . . . of the glories of the sun, moon and stars; of the sealing of the 144,000; of the Woman and the Child; of the cessation of death . . . and above all of the Eternal and Enduring Motherhood?' If these beliefs cause merriment to the unbeliever, Christians are more likely to deplore the use made of the Bible to support extravagant theories. And they will regret that earnest men are to be found willing

to give time and energy to the promulgation of such fantastic teaching.

During her lifetime the followers of Joanna Southcott are said to have numbered 100,000. To-day there are considerably less. The number of persons who signed the Petition to the Archbishop of Canterbury in 1929 for the opening of the Box was 10,000. Doubtless there are in addition many who seek the Divine Healing widely advertised by the Panacea Society. It seems likely that Joanna Southcott would have had still fewer followers to-day were it not that the Society which keeps her memory and her writings before the public is now mainly concerned with Divine healing. Members of the Panacea Society are not aggressive in the manner of such sects as Jehovah's Witnesses and they have not been identified with Pacifism. On the contrary, they claim to have foretold the two Great Wars and say that Joanna Southcott prophesied the coming of aerial warfare. So also, of course, did Jules Verne and others! But, if not aggressive in their methods, the Southcottians cling to outworn theories with great tenacity and scorn scholarly interpretation of the Bible. They fail to see anything unreasonable in their requests to the Bishops to open Joanna's Box or in the conditions they seek to impose. It is unlikely that ordinary discussion or the appeal to modern exegesis will make much impression upon members of a Society who wrote to the Archbishop of Canterbury to complain that the laity were becoming restive under 'the subversive teachings of the Modernists,' and continued: 'Your Grace should realize that things are not as they were.' The letter was signed on behalf of the Society by a 'Major, R.A., retd.' This fact will not pass unnoticed by those who have knowledge of the membership of certain modern sects.

It is unlikely that the beliefs of the Panacea Society will have much effect on instructed members of the Christian Church, but it is because one fears the effect on those outside the Churches that one feels it necessary to call attention to the strange teaching of another modern heresy and substitute for the orthodox Christian faith. It is the more harmful because its adherents profess and call themselves Christians.

The words of Irenaeus against the Gnostics are equally applicable to modern heretics, and not least to the followers of Joanna Southcott and the Seven Prophets: 'They turn against tradition, saying that they themselves are wiser not only than the elders, but even than the Apostles and have discovered the unadulterated Truth.'

In the Study.

Virginibus Puerisque.

'Out of Darkness.'

BY THE REVEREND A. A. MACKENZIE, B.A., B.D., BIRREGURRA, AUSTRALIA.

'Who hath called you out of darkness into his marvellous light.'—1 P 2[9].

DID you hear that wonderful piece of news over the air? The Black-out is to be lifted in London. 'The lights of London are to shine again.' Perhaps you think that is nothing to get excited about. You remember the Black-out being lifted in Birregurra, and you thought there was nothing wonderful about that. Ah, but wait a minute. Think of this—hundreds and thousands of boys and girls in England and Scotland have no recollection of their streets lit at night. Some have, but many are so young they cannot remember what it looked like. If at any time they went out at night, it was in the dark. No lamps, not even a match to light Dad's cigarette or pipe. But now the streets are to be lit. 'The lights of London shine again.' I imagine that, if you were there, you would think it wonderful, *marvellous*. You would feel as St. Peter did when he wrote the words of our text—'Who hath called you out of darkness into his marvellous light.'

Did you ever think of the light as 'marvellous'? Men can make light. They get it from candles, from gas, from petrol, from electricity. But none of our artificial light is so wonderful as the light of God's sun. The sunlight is warmer and brighter and—listen to this—we get it for nothing. It's like the rain, a free gift of God. And what a world of good it does to every living thing! If trees and plants, and girls and boys, are to grow straight and strong they must have light, and they must have plenty of it—in their homes and schools and wherever they are. If we spend our days in places not well lit, the life goes out of us. We can't do our best. That is why modern homes and schools and offices and factories and hospitals all have great big windows. In some cases the walls seem to be all windows, all glass. I know a school with an inside wall made of bricks—not clay bricks or cement bricks, but *glass* ones. The room has no outside wall, and the glass bricks let in the light that comes through the windows of other rooms.

Now, I can picture those boys and girls in England for the first time seeing their streets lit up at night, laughing and shouting and clapping their hands and even dancing about. Why?

For very joy, for the gladness that it will bring them. Sometimes we say of boys and girls who act in that fashion that they are 'full of life.' You know that is what God means every child to be. There are some people who think that if they are Christians they must be solemn. Jesus met people like that in Palestine. And He told them that was all wrong. One day He said of Himself: 'I am the Light of the world.' No one could ever live in the light He brought and be gloomy. For what is it that light does for us? It doesn't make us glum; it makes us glad. So being a follower of Jesus doesn't make us humpy; it makes us happy. A little girl showed me her autograph album in which Doug Nicholls, the aboriginal footballer, had put his autograph. What do you think he wrote in that book? This—

'I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me *glad*.'

Of course; and He will make you glad, glad as the day is long.

The Man who Salamandered.

By the Reverend J. B. Wilson, Glasgow.

'He . . . shall be saved; yet so as by fire.'—1 Co 3[15].

He was leaning on the dry stone dyke, smoking his pipe and gazing idly over the moor where the heather was beginning to splash its purple against the green of the turf. He heard my footsteps on the roadway and turned to wish me the 'top o' the mornin'.' He seemed to be a friendly soul so I stopped to talk with him and very soon, as if we were old friends, we were leaning on the dry stone dyke together chatting about all the news, about all the great events through which we were passing. Then, by and by, he began to talk about the countryside; about the habits of the birds and the animals; about the wild flowers that grew on the moorland; about rabbits and moles, whaups and larks, ragwort and meadowsweet. He was a walking encyclopaedia and a delight to listen to. After a while I said to him, 'However did you get to know all these things?'—for he didn't appear to me to be a man who had read many books—and this is what he replied, 'Oh, I spend a lot of my time "salamandering" about the moors.'

'"Salamandering" about the moors.' What a curious thing to say. But he didn't mean exactly what he said. A salamander is a kind of lizard, so that 'salamandering,' I suppose, would mean lizard hunting, and I knew that my friend didn't mean that. Probably what he meant to say, only he didn't get the word quite right, was that he spent a lot of his time *meandering* about the moors. But 'salamandering' is such a fascinating word, and if you look it up in your dictionary you will find that it really is fascinating. First of all you will discover that the salamander is a lizard-like animal which is supposed to live in fire. Then the word is sometimes used to describe a person who can endure great heat. But the most interesting thing of all is that the name, salamander, used to be given to a soldier who was a 'fire-eater,' a great fighter. So that 'salamandering' might mean remaining steadfast, courageous and loyal under fire.

I think there is a sense in which the Christian way of life is 'salamandering,' remaining steadfast, courageous, and loyal in circumstances which make others unreliable, fearful, and faithless. I am sure that it is something like this that Paul had in mind when he wrote saying that we shall be saved, 'yet so as by fire.' There are many experiences in life which are like fire; experiences of which we are afraid and from which we would like to run away, if we could; things like pain, sorrow, temptation, and so on. But he who runs away will have to fight another day.

Fire, as we know, does not only burn and destroy; it toughens and purifies. And 'salamandering' for us means facing up to such things as pain and sorrow and temptation, enduring them steadfastly, courageously, and loyally. This is not something which we can do entirely by ourselves; and it is very foolish to try it, as many men and women have discovered to their cost. We can do it only by our trust in Jesus. Remember how He said, 'Without me ye can do nothing.' He knew pain, He knew sorrow, and He knew temptation; and the same Jesus who was so steadfast, courageous, and loyal through all these things for our sakes wants us to be so for His sake. He who carried His own terrible cross will help us to bear our little crosses; helping us to be as true as steel and as good as gold that has been tried in fire.

The Christian Year.

Third Sunday after Trinity.

Carrying Religion to Victory.

By the Reverend R. J. Wedderspoon, M.A., Pollokshields, Glasgow.

'He will not break the bruised reed, he will not put out the smouldering flax, till he carries religion to victory.'—Mt 12[20] (Moffatt).

Here is the programme for carrying religion to victory. It is outlined in a great prophecy of Isaiah in the Old Testament; it is declared by the New Testament to be the most exact description of the method of our Lord Himself; it is the only legitimate programme that we can recognize to-day. In the famous passage of Isaiah the prophet foretells what the servant of God will be like who will 'publish religion to the nations.'

'He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break; and the smoking flax shall he not quench; he shall bring forth judgment in truth. He shall not fail nor be discouraged,

till he have set judgment in the earth; and the isles shall wait for his law.'

That is an ample and comprehensive summary of the policy most likely to be successful in the propagation of religious truth. In Moffatt's phrase, it is the policy which will 'carry religion to victory.' That it afforded exact description of the most effective way to propagate religion is found in the fact that in Matthew's Gospel this passage is taken right over, and applied directly to our Lord Himself. It was recognised as describing most faithfully both His personality and His method. It may be worth our while, therefore, to examine the chief characteristics of this programme that will 'carry religion to victory,' the more especially as they are not those which are most in evidence, or most commended, in the world to-day.

First, then, we are compelled to notice **the effectiveness of restraint.** 'He shall not strive, nor cry; neither shall any man hear his voice in the streets.' Here, straight away, we seem to be running in the face of all accepted teaching concerning propaganda of any kind. You must tell the world by every possible means. All the resources of the pulpit and the platform, of broadcasting and the press must be utilized to 'get the message across.' If you have some commodity to sell, it is recognized in many quarters that you must keep its name constantly before the public, even although you may not be able to produce the article at all. You must make a stir, and keep everybody talking. 'He shall not strive, nor cry.' I wonder if we have ever fully recognized the effectiveness of restraint. When a commodity requires extensive and continuous and costly advertising for its sale, the inference drawn by the discerning is that there must be some inherent weakness in the commodity if it has constantly to be fortified by gales and typhoons of publicity. Dorothy Sayers once remarked, discussing 'The Psychology of Advertising,' that 'the advertiser, like any other strategist, assaults the weak places. Fear-gate, Sloth-gate, Greed-gate, and Snob-gate are the four cardinal points at which the city of Mansoul can most effectively be besieged, and by these approaches he leads in his storm-troopers, marching under the banners of Health, Wealth, Leisure, and Beauty.'

That is the way of the world. But how remote it is from the way of Christ! And for the simple reason that Christ's religion progresses not by the strained and artificial methods of human propaganda, but by the power of the Spirit. We can never expect to invoke the powerful aid of the Spirit by the use of the blaring and cacophonous methods of the contemporary market-place. When we are dealing with Christ, and with His methods, we must remember that we are in the presence of a new dimension. Do you remember that R. L. Stevenson was once visiting one of our northern ports when a great storm broke out? The waves were lashing themselves on to the rocks in great fury, the winds were roaring, there were all the accompaniments of a most terrifying storm. R. L. S., however, declared that the words which, through it all, impressed themselves most forcibly on his mind were those of a verse of a Scottish metrical Psalm:

> But yet the Lord, that is on high,
> Is more of might by far
> Than noise of many waters is,
> Or great sea-billows are.

'He shall not strive, nor cry.' Those words of His, uttered so quietly by the lake-shore, with sometimes only a small company to hear them, have been heard in the far corners of the earth. Chesterton, in *The Everlasting Man*, talks of 'a strolling carpenter's apprentice saying calmly and almost carelessly, like one looking over his shoulder: "Before Abraham was, I am."' It must surely give us pause that, without any corps of special correspondents attending Him, without any shred or vestige of all that attendant publicity which the world expects to surround its leading pronouncements to-day, Jesus was able to plough His words into the very structure of our civilization. 'He shall not strive, nor cry.'

Next, we must remark **the concern for the bruised reed.** Here, surely, is the most authentic characteristic marking any policy that will carry religion to victory. If anything marks off the Christian tradition distinctively from the method and policy of the world, it is precisely this care and concern for the vast army of battered and bruised folks. We cannot emphasize enough that the Christian religion is concerned, as no other religion or philosophy is concerned, with the individual soul, especially with the abject, struggling, thwarted, dispirited man or woman. Whenever you appeal to the bruised reeds, you are appealing to a very vast constituency indeed.

In recent generations the very success of the Christian religion in penetrating so many departments and areas of life with its spirit had tended to obscure the fact that it is never the way of the unregenerate world to deal tenderly with the downtrodden and the distressed. The world's way with the bruised reed is to crush it and break it.

Remove the Christian influence, and it soon becomes apparent that that is the world's way still. Our horror at the atrocities perpetrated at the concentration camps was the measure of our surprise at the discovery that not always is there concern displayed for the bruised reed. But why should we have been surprised? The only ultimate guarantee for the welfare of the bruised reed is Christ, the acceptance of His Way, the fulfilment of His Purpose. Did we require any further encouragement to stress the necessity of concern for the individual as an integral part of our continued policy for the future, it is surely found just in the happenings around us to-day. 'The bruised reed he will not break.'

May we not also find confirmation of this truth in the fact that, however bruised or battered many good Christian people have been by the inevitable casualties of war time, they have not been broken. There is nothing more inspiring to witness than the manner in which severe and almost crushing blows have been sustained by true believers. They have

found Christ to be real for them in a new and unexpected fashion. They have discovered that He gives new strengthening and support. S. F. Collier, the founder of the Manchester Methodist Mission, was preaching one Sunday night during the last war. His subject was, 'The Anchor That Holds.' During the following week came news that he had lost a second son, killed in action. When he addressed his great congregation on the Sunday night following, it was to begin by saying to them: 'I am here to-night to tell you that the Anchor still Holds.' The promise remains. Bruised, perhaps, battered, perhaps, but never broken!

No wonder that George Adam Smith declared that these terms in which the servant of God is described, 'although published 2500 years ago in a petty dialect that is now dead, to a helpless tribe of captives, are yet so adapted to the lasting needs of humanity, are so universal in their scope, are so instinct with the love that never faileth, that they come home to heart and conscience to-day with as much tenderness and authority as ever.' It is in the strength of such words that religion is carried to victory.

FOURTH SUNDAY AFTER TRINITY.

Latent Compensations.

BY THE REV. T. TUDOR RHYS, B.A., B.D., HINCKLEY.

'And the Lord shewed him a tree.'—Ex 15^{25}.

If we look back along these six years of bitter war, and indeed along all the years of our life, we shall discover one thing which at the time may not always have been self-evident. We shall find that there were few of life's catastrophes which had not their latent compensations.

That truth is dramatized in our text: 'and the Lord shewed him a tree.' This old story of Israel's set-back at Marah has its message for us to-day. The Israelites were on their way by God's leading through the wilderness to the Promised Land. For three days they had looked in vain for water to slake their burning thirst. At last they came upon a well, but 'they could not drink of the waters of Marah for they were bitter.' And we too and our allies, who have been fighting not only for our lives but for those things without which human life in this world would not be livable—we too know what it means to have come many a time upon the pool of Marah. We remember Norway, Dunkirk, Tobruk—all bitter wells of memory.

What happened at Marah? Three things happened there. First, the people murmured. So did we. We listened with apprehension to the news, and there were some of us who were so afraid of what we might hear next that we refused to listen any more. Secondly, Moses prayed. And in that cry of Moses unto the Lord was the cry of the nation. Through Moses the people prayed. And then a third thing happened. They saw. For when, after lifting up their eyes in prayer to God, they looked again at that bitter pool, they saw something which they had not noticed before. It had been there all the time, latent yet unrealized, but it was not until they had prayed that they saw. 'And the Lord shewed him a tree.' And that tree, when cast into the waters, took the bitterness away.

There is one thing we should notice about that tree of healing. It grew beside the bitter pool. It always does. This is a divinely ordered world. God does not permit the presence of any poison in His world but that somewhere there is an antidote for it. All life's catastrophes have their latent compensations. There is never a curse but that, wrapped up inside it, there is a blessing.

Nettle and dockleaf ancient neighbours be,
And herb-of-healing jostles bane-berry.
Grows by the bank which Marah's waters lave
The tree that maketh sweet the bitter wave.

What are some of the compensations which lie latent in life's catastrophes? To keep to the metaphor: What kind of a tree is this which grows beside bitter pools?

(1) **A Tree of Discipline.** One thing that is quietly assumed in this old story, and, indeed, throughout the Old Testament, is that God has a hand in the affairs of men and of nations. The devil has a hand in them too and a very free hand to all appearances. But we are not allowed to forget that above the evil hand and overruling it is the guiding hand of God. Now, if that is so, if God takes a hand in the working out of human history and of human destiny, why did He not on this occasion spare His people Israel the bitterness of Marah? Why did He not lead them straight through to Elim where were twelve wells of water and three score and ten palm trees? Why does God not spare us, in this and in every struggle for freedom and justice, the bitterness of disappointment and failure? It is because God is in history not to make men happy but to make men good. His chief concern is not our comfort but our character. And character is not fashioned in Elim but at Marah, not under the palm trees but by the bitter well. How we murmured at the early set-back in Norway. But what a blessing that it came just when it did! We needed just that kind of shock at just that place and time to stab us broad awake and to nerve us, though we knew it not, for greater ordeals that lay ahead. Already latent in every trial, did we but know it, is its compensation of discipline for sterner trials still to come. And to make us 'fit' for the privilege and responsibility of final victory. 'Do you not see,' says Keats in one of his letters, 'how necessary a world of pains and trouble is to school an intelligence and make it a soul?'

(2) **A Tree of Courage.** The tree of healing always grows beside the bitter pool and often in its brackish waters. There is a kind of courage that comes by keeping as far away as possible from the ugly facts. There is a valour of ignorance. That is not the kind of courage we need to-day or on any day. We need to-day the open-eyed courage that sees the difficulties and the dangers

in all their bearings. But even that is not enough. To see the difficulties and dangers is to see only the half. There is a strange phrase used of Jesus as He stands surrounded by His enemies a few days before His crucifixion. It says that 'he looked round about upon all things.' What did He see? He saw the danger, and the shadow of the coming Cross. But He saw more. He caught a glimpse of those divine reinforcements which are on the side of all who are fighting in God's cause—'who for the joy that was set before him endured the cross, despising the shame.' Latent in every trial borne for God is the courage to endure and the strength to overcome.

(3) **A Tree of Transformations.** 'To forgive,' said Schopenhauer, 'means to throw precious experiences out of the window.' But to refuse to forgive and to be forgiven is to throw away an infinitely greater lesson of experience and of history. It is to miss the strange discovery that even the experience of having sinned has its compensation.

Ransomed, healed, restored, forgiven,
Who like me His praise should sing?

Every Christian joy is the transfiguration of some trouble, and every Christian blessedness is the sunnier side of some disappointment. Christian virtues always rise out of the ashes of some forgiven and therefore conquered sin. God's method is always to make the new creation out of the old material. When Moses cried out by reason of the bitterness of Marah, God answered, not by sending new supplies from distant Elim, but by the transformation of the bitter pool. That seems to be God's method in Nature too. Most of Spring's leaves and blossoms seem to come to nothing. In reality not one of them perishes. They are all taken into the laboratory of Nature and there they are transformed and reproduced in other forms. In Nature nothing is destroyed. She weaves her new garments out of the old material. The saddest thing in life is not trouble, but trouble that never says anything to us. And the tragic thing about sin is not the sin itself (there is a cure for that) but the sin that never convicts us and drives us into the arms of a forgiving God. Does conscience trouble us? If it does, it is all the work of His love. The Saviour who makes the wound to smart is also the Physician who pours into the broken life His healing grace.

(4) **A Tree of Trust.** The law of latent compensations is that a good word may be said for everything, however bad it may be. But it is only trust in God that makes that law operative—'all things work together for good to them that love God.' It is hard to see that now, but the time will come when we shall see it.

When we stand with Christ on high,
Looking o'er life's history,
Then, Lord, shall I fully know
Not till then, how much I owe.

Then shall we know that we have conquered, not by winning the victory, but by trusting the Victor. That will make everything worth while, all the blood, all the toil, all the tears—everything.

FIFTH SUNDAY AFTER TRINITY.

The Meaning of it All.

BY THE REVEREND ERIC PARSONS, M.A., Ph.D., BOURNEMOUTH.

'He . . . asked what these things meant.'—Lk 15^{26}.
'He asked what it meant.'—Lk 18^{36}.

1. Here close together in Luke's Gospel, by happy chance or inspired design, we have a striking coincidence. We are given two illustrations of the redeeming and regenerating power of God in action; and we are given also the reaction of two men to its manifestation.

The Prodigal returns from riotous living and self-imposed exile, and the dissipated rascal is restored to his father's home, not a demoralized and degenerate shadow of his former self, but 'safe and sound.' No exalted motives had inspired his return; only the perception that he had made a mistake: he had 'sinned,' erred. Through bitter experience 'he came to himself.' True self and sanity supervened. And at once he is enthusiastically reinstated in his father's favour and a son's privileges.

The blind beggar at Jericho had never known even the common joys of life, much less riotous living. Shut off in his darkened world he had subsisted on the precarious charity of the unfeeling multitudes. But one day, as the crowds surged by—those crowds that gave Jesus no rest for years, and finally so weakened His heart that He had no strength to endure the lingering cruelty of crucifixion—the blind man sensed that they were animated by some excitement greater than usual; and from the background he shouts out a question.

Now the question which the blind man shouted is the very same as that which the elder brother asked when he heard the jubilation over the Prodigal's return. It is a question men are always asking about religion, and perhaps that is why Luke gives it twice within a few paragraphs. When the one heard the music and dancing, and the other the delirious excitement of the crowds, they both 'asked what these things meant.'

Their reactions, when they are told, are most instructive. The elder brother's attitude is characterized by three things. Contempt is the first: 'this thy son which hath devoured thy living with harlots.' As if he had said, 'You may be taken in by the professions of this precious son of yours, but I am not.' Self-righteousness is the second: 'I have never transgressed a commandment of thine.' Much as people to-day sometimes say, 'I am as good and better than church-going hypocrites.' But such self-righteousness is nothing to boast about; for one may be righteous and experience no reconciliation with God, a sinner and yet rejoice in the peace of God. Self-exclusion is the elder brother's third reaction: he was 'angry and would not go in' to share the

joy of that restoration, reminding us that self-exclusion is the only thing that can shut us out of our Father's joy. Hell is contrived by man, not by God.

How different is the attitude of the blind man. When he is told that Jesus the famed physician of body, mind, and spirit is near, and that these people are actually seeing, touching Him, asking and receiving of Him, his first reaction is an overwhelming envy. 'They told him, Jesus of Nazareth is passing by'—going by! and he whose need was greater than the need of any of them had to let Him go and endure the tantalizing torture of all that was so near and yet so far. Thus despair is his next reaction. Envy changes to despair, 'and he shouted, Jesus, Son of David, have mercy on me.' The people checked him and told him to be quiet. 'But he shouted all the more, Son of David have mercy on me.' And, finally, he enjoys, as opposed to the self-exclusion of the other, the bliss of participation in God's gift in Christ: 'Thy faith hath saved thee, made thee whole.'

2. Such is the story of the contrasting reactions of two characters of long ago to the redeeming and regenerating power of God offered in Jesus. Let us try to bring it down to our own time. What is our reaction?

The gospel is not so dead, the Spirit of God is not so withdrawn, that there are no modern illustrations. Even were there no modern instances, the pages of history and of Scripture would waken our wonder. But a thousand instances from the past and the present keep on provoking this old question: What does it all mean? Is our reaction that of the elder brother: contempt, self-righteousness, self-exclusion; or that of the blind man: envy, despair, participation?

Let us not reassure ourselves by pleading that here there is no true parallel; that we cannot be justly compared with either the elder brother of fiction or the blind man of ancient history. The Prodigal, indeed, was morally 'dead'; but one purpose of the parable is, surely, to show that the elder brother—representing the Pharisees, the Church, the people with advantages and therefore responsibilities—was in like danger of living death.

Folly is to be expected in younger sons, the outside world; but to the elder son belongs the first place. Sanity and steadiness are expected of him. God and His gifts are always accessible to him. Self-righteousness and exclusiveness in such circumstances are sinful, and may be as fatal as extravagance and licentiousness. For the Prodigal returned of his own accord when he discovered his mistake, but the elder brother was 'intreated' continuously and in vain by his father.

We elder brothers of God's family need to search our conscience. The coldness of the Church has broken many a heart. We are apt to treat God's word and way with contempt, self-righteousness, excluding ourselves from its power and blessing. It is so easy to regard the Church as a pleasant social and recreational club, instead of a spiritual home wherein the work of redemption and reconciliation is a primary concern. Our younger brothers have some excuse for regarding us as dead to God's gifts and promises, and it is a good sign that many are feeling that reproach from a world that looks, not for tawdry amusement from the Church, but for a word of life in a world of sin and death.

And if the Church is sometimes 'dead,' how many outside are 'blind'—blind to so much which they vaguely sense going on around them, just beyond their apprehension. How many men who have little use for organized religion and the churches wistfully confess, 'I have a faith, you know. I believe that there is something in it all; but I can't just make out what it is.' The blind man is still there on the outskirts, sensing something important going on, and asking, in envy and despair, what these things mean.

3. How shall we answer this question that so many are asking? If we cannot, there is One who can. Jesus shows the way to participation in the open mystery of our religion—enjoyment of the Heavenly Father's love, salvation, abundant life, call it what you will. He shows the way in the initial resolution of the Prodigal: 'I will arise.' For everything rests on decision, decision leading to action. 'Knowledge of God's truth,' said H. R. Mackintosh, 'becomes ours only in the act of deciding for it with all our strength. Decision is no mere consequence of recognizing truth, it is a living and essential factor in apprehending it. Cool detachment is an atmosphere in which we cannot believe, as the New Testament accounts believing.'

We are reminded of Dante's words about the Mount of Purgatory up which men slowly climb to the bliss of Paradise:

This Mount is such, that ever
At the beginning down below 'tis toilsome,
And the more a man goes up the less it pains.

It is the first step that counts. The initial decision may be hard, but it makes the next step easier. With each advance the downward drop of disposition and of habit diminishes. For there is a law of gravitation which holds good in the spiritual as in the physical sphere, and we draw near to God, or rather God draws us near to Himself, more and more easily when once decision has issued in some definite action.

That, however, is just what the devil would keep us from—doing anything about what we feel concerning Christ and His Church. C. S. Lewis makes Screwtape the arch-tempter, instructing one of his subordinates how best to ensnare human souls, say: 'It does not matter how much your patient *thinks* about repentance, as long as he does not convert it into action. The great thing is to prevent his *doing* anything. The more often he feels without acting, the less he will be able ever to act, and in the long run, the less will he be able to feel.'

The devil is apt to be extremely successful in these methods, and therefore we are ever to bear in mind, as Paul has it, that we are called to

'obedience of faith (obedience which springs from faith) among all nations, for his name's sake.' And if a man should ask, What, pray, am I to do in a world whose problems confound the wisest and are certainly beyond my effective reach? no better answer can be given than in some words of the late Bernard Manning: 'The gospel comes to call us to a life, not of responsibility, but of gratitude. The gospel reduces public morality to its true proportions, and makes it a manageable matter. We are not concerned with results. We are concerned with decisions in our own sphere, decisions made in gratitude to God for the inestimable love in the redemption of the world by our Lord Jesus Christ. . . . Our duties are made real and biting because they are confined within limits in which they can be fulfilled.'

No one can look upon the mystery of Jesus of Nazareth and His persisting influence without asking what it all means. And we shall never know except upon this condition—decision leading to action. A man must resolve, 'I will arise,' and gratefully give himself to that duty and service which God in His mercy always puts within our reach and scope, and then at last he will begin to understand why it is and what it is when men sing:

Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

SIXTH SUNDAY AFTER TRINITY.

A Fellowship to be Desired.

BY THE REVEREND RODERICK BETHUNE, M.A., ABERDEEN.

'And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.'—Ac $2^{44.45}$.

The picture of the Early Church which these two verses provide must impress all of us. The members were evidently knit together by many ties—ties of belief, of affection, and of purpose. They were a fellowship in fact as well as in name.

Some may remind us, rightly of course, that there were other fellowships before this particular fellowship came into being. The Greek philosophers had their schools. Israel itself was one big fellowship. But the fellowship of the Early Church was a richer, finer thing than any other. All who entered it were aware of a sense of conviction, of the deep, practical sympathy shown by all to any who were in need, of a common resolve among the members to devote themselves to high and holy purposes. Turn over the pages of the Acts of the Apostles and you will find that in the early chapters the most characteristic words are 'all, of one accord, together.'

Such a state of things was, of course, entirely in accordance with the mind of Christ. It was to create such a fellowship that He lived and died. He came to bind men first to Himself and then to one another—men who, before He came, had been conscious of having little or nothing in common, who had been unaware of or indifferent to one another's needs, and who had used their gifts independently in a variety of causes. He and His original followers had lived a common life and had shared a common purse. And what He effected with a small, select company He hoped to see effected on a larger scale until the whole world was brought into a fellowship of mutual trust and honour.

Thinking of that picture of the Early Church and of the desire of Jesus that all men should be one, we must find two things occupying our minds.

1. The first is this, that, if the Early Church was a fellowship in fact as well as in name, the Church as we know it to-day sometimes does not present a very convincing picture of men and women who are bound by ties of belief, of affection and of common purpose. Many of us come to Church regularly, but we cannot say that we feel in any sense that we belong to a fellowship in which we share with others certain common convictions, in which we are bound to find help if we are in need and sympathy if we are in sorrow, and in which we feel united in a great enterprise.

Eve Curie, in her book *Journey Among Warriors*, tells how when she was in India she realized one of her ambitions. She had an interview with Gandhi. She had read of him and had read his pronouncements and, while she did not agree with all he said, had a great respect for him. He in turn had a great respect for her. He had read her biography of her famous mother, Madame Curie, and had been moved by her selfless, sacrificial service, so moved that the opportunity of speaking with her daughter was one that he welcomed. Yet, favourable as all the circumstances were, the interview, while altogether pleasant and stimulating, was disappointing and yielded less than Eve Curie could have desired. 'I felt,' she writes, 'as if he and I were moving on different floors of the same house, he on the top floor and I on the ground. We never met. There was no staircase I could find to join him.' It is precisely how some of us feel in regard to the Church. We gather in the same building, and probably we all come from a sense of need, and yet often we don't seem to meet. It is as though we and our fellow-worshippers were moving about on different floors.

Such a lack of fellowship is as much against the mind of Christ as the fellowship of the Early Church was in accordance with it. But to whom are we to attach responsibility? Most of us, if not all of us, have a way of attaching responsibility to others and not to ourselves. We complain that we enter the Church which is supposed to be a fellowship and that no one ever speaks to us. We complain that when we suffer or sorrow no attempt is made by any of our fellow-members to alleviate our distress. We complain of the Church's ineffectiveness and sometimes excuse our prolonged absence from Church on the ground that nothing ever happens anyway. That no one should speak to us or sympathize with us in our sorrow is, admittedly, not in keeping with the

spirit of the Church, and that nothing should ever happen is not in keeping with the purpose of the Church. But sometimes it is salutary to ask whether within the fellowship of the Church we have extended to others the welcome we expect to be extended to ourselves, whether, before we were conscious of our own need, we were deeply sensible of the needs of our neighbours, and whether we have made it possible, by our own preparedness to serve, for the Church to be an effective instrument for righteousness.

If anything is clear from the New Testament it is that the fellowship of the Early Church was the rich, fine thing it was because everyone played his part. Think of the figures Paul used to impress upon every man that he *had* a part to play. He likened the Church on one occasion to a body and on another occasion to a building. 'As we have many members in one body, and all members have not the same office, So,' he said, 'we, being many, are one body in Christ and everyone members one of another.' 'Now therefore,' he said again, 'ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth into an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.' If such things be true, then we cannot have the fellowship of the Early Church unless and until every one of us makes some contribution toward it; and every one will be constrained to make a contribution toward it, not as he sees the Christian fellowship as a human organization, like so many others, appointed for mutual help and comfort, but as he sees it as it really is—a fellowship created by Jesus Christ, a fellowship of men and women who love one another for Jesus' sake.

Perhaps the fellowship of the Church as we know it is the poor thing we find it to be because we have let these two things fall out of mind and memory—that Jesus founded it and that He should be and must be its constant inspiration. The fellowship of the Early Church was the kind of thing it was because the members of it were bound first to Christ before they were bound to one another. It was their belief in Jesus Christ that provided the staircase enabling men and women moving on different floors to come together. It was their belief in Jesus Christ which encouraged all who were strong to succour those who were weak. It was their belief in Jesus Christ which united them in a great enterprise. Such facts must not be allowed to escape our attention. If the Church is to be a fellowship in which we all feel at home and in which the weary find rest and all who have gifts are constrained to dedicate them to the highest, it can only be by all of us believing in Jesus Christ as His early followers did and loving and serving and crusading with our fellows for His sake and after His example.

Given a Church in which men and women really believe in Jesus Christ as His early followers did we should no longer hear complaints of coldness and of indifference and of ineffectiveness. But can we be given such a Church? The answer to that question depends upon us all. And let all of us upon whom the responsibility of providing an answer falls bear in mind that men's need of such a fellowship as the Early Church provided was never greater than it is to-day.

2. But the second thing which occurs to one as one thinks of the fellowship of the Early Church and of Jesus' desire that what He succeeded in effecting in a small group should be effected on a larger scale is that the world is far from being the fellowship which Jesus desired it to be.

For five long years men of one blood whom Jesus desires to see united by ties of belief and affection and purpose have been divided by fear and suspicion and ill-will. All men, whether they profess to be religious or not, realize only too clearly that such a state of estrangement cannot continue for ever. Men, if they are to thrive, and even if they are to survive, must come together. But how are they to be brought together? There lies the problem. Some, thinking of the many brave attempts that have been made to link men of different nationalities, different traditions, and different outlook together, despair of any kind of unity being achieved and reluctantly reconcile themselves to regarding peace as the period of preparation for the next war. But must we be as pessimistic as that? Can Jesus' desire never be fulfilled? What has prevented it from being fulfilled? The answer to that last question is not that men have not tried to fulfil it but that they have tried to fulfil it without Him; and it is as hopeless to try to effect the unity of the world without Him as it is to try to recreate the fellowship of the Early Church without Him.

Sir Alfred Zimmern, Professor of International Relations at Oxford, wrote a book some time ago entitled *Spiritual Values and World Affairs* in which he enumerated some of the occasions on which representatives of various nations have come together with a view to increasing co-operation. But time and again such attempts broke down because of the selfish considerations advanced by one or another of the speakers. All such attempts must break down so long as men try to engineer brotherhood. Brotherhood cannot be engineered for an indefinite period. Brotherhood is a fruit of belief in the Fatherhood of God. And it is because men have busied themselves with their horizontal relationships and have neglected the vertical relationship, the relationship between themselves and God, that so many promising conferences have come to nothing. The world must learn that you can't have the Christian ethic without the Christian creed. You can't have fellowship with one another until you have fellowship between the individual soul and God. That is as true of the world as it is true of the home and of the Church. And, since it is true, the task devolving upon the Church, and all of us are the Church, is clear. In all the thinking and planning that is being done about the brave new world we hope to create we must see

to it that Christianity is not regarded as an extra or the permissible fad of a minority, but as the vital and essential factor which alone can bring men together. Jesus believed that. 'Go,' He said, 'into all the world and preach.' Unless what He taught is taught still, unless what He emphasized is emphasized still, the kind of fellowship we all desire to see between the nations will remain unattained.

Perhaps *the* way of impressing such a fact upon the world is not by preaching but by the Church presenting itself to the world as a body in which men and women of different outlook have been united. The Church *can* present such a fact provided that we each realize our responsibility. And a Church which will lead the whole world into a fellowship of mutual trust and honour it should be our ambition to try to create.

Ten Chinese Years.

By the Reverend Gilbert Baker, St. John's Church (Students' Church), Kunming.

It was a brilliantly sunny morning when the *Empress of Canada* plashed through the blue waters of the South China Sea, threading her way through the green hummocky islands, and the fleet of red-sailed fishing junks, until she passed through the Lyemoon Gap, and came to her berth in the Kowloon Docks opposite Hong Kong. The new missionary, a very recent ex-S.C.M. Secretary, disembarked, to be greeted by his Bishop and other former members of the S.C.M. staff. It was the end of 1934. To-day Hong-Kong is in enemy hands; many of my friends have been interned there for almost three years; the Church in South China is scattered—but not destroyed. The once prosperous province of Kwangtung has undergone a ghastly famine, and after seven and a half years of war, the whole country seems to be on the verge of physical and moral exhaustion. The last ten years have been filled with tragedy, but also with noble achievements, and since they are quickly forgotten by her neighbours it may be well to look briefly at what has happened, and to see how, under the hand of God, the Chinese people have been led, and to what extent they may find hope through the hard lessons of the past.

Ten years ago the nation was far from being united. We were still asking whether Chiang Kai Shek had come to stay, and whether the anti-foreign and anti-Christian movements of 1922–7 had finally died down. The missionaries who had been through the persecutions of 1927 naturally took a gloomy view of Chinese political life, though a certain number, mostly American, were determined to back up the good elements of Chiang Kai Shek's regime. But in Canton the Generalissimo's name could only be mentioned in a whisper, for the rulers of the Southern provinces were his bitter opponents, and it was not until the summer of 1936 that I first saw his picture, after the collapse of the so-called Kwangsi Revolt. It was only in the previous summer that he and Madame Chiang had made their first flight to Yunnan. I paid my first visit to this province a few weeks later, and the great impression they had made was still fresh in people's minds. The 'New Life Movement' was trying to stamp out opium and insist on government officials and shopkeepers getting up earlier. But also of very recent date was the famous Long March of the Communists; people had been alarmed at the way some of the young men had gone out to join them when they came within ten miles of Kunming. The local government had begun to build up the city wall again, and the provincial armies had managed to edge them out into Szechuan. All this goes to show how very recent the unification of China is; and when you remember that only a year elapsed between the memorable Christmas Day when Chiang Kai Shek emerged from Siam after being held prisoner by one of his own generals, and the much sadder festival in 1937 when the Japanese were committing atrocities in the fallen capital of Nanking, you can realize the close connexion between this new-found unity and the Japanese attempt to nip it in the bud.

Everyone who was in China will always remember the first two heroic years of the war; and the part which the Christian Church played then will also not be forgotten. I can think of Paul Tong, later my colleague here, working with the foreign relief committee through all the horrors of Nanking; or of meeting Liu Liang Mo the Y.M.C.A. Student Secretary who led his group of Service to Soldiers in the terrible retreat up the Yangtze when half the population of China seemed to be on the move, or of our Boy Scouts in Canton out on a rescue squad after air raids. Examples

like that can be multiplied a hundred times. There was an amazing spirit of dogged and dauntless resistance, and at the same time among the Christians a remarkable determination to be charitable to the enemy, and a desire to maintain the Christian international front at all costs. The story has often been told of how the students of National Hunan University asked Luther Tucker of the World Student Christian Federation to take with him to Japan a message to the students there, frankly explaining the reasons for Chinese resistance and suggesting a joint Day of Prayer which has in fact been held in both countries. I was with Luther when that suggestion was made at a chilly meeting in a classroom in Changsha, but although the group was small and the surroundings bleak, we shall not forget the warmth of student idealism, and the genuine sense of Christian hope in that first year of the war. When we reached Hankow we found everyone talking about the groups of Christians who had visited the Communists in the North West. The United Front seemed to be going well, and the Christian forces, largely typified by Bishop Roots and the great variety of people who met at his tea-table, appeared to have a foot fairly well planted in the camp of both parties.

Then in the autumn of 1938 Canton and Hankow fell, and the Christian Church in those places had to bear her witness in the work of rescue, and the feeding and housing of refugees. Probably that was a more lasting contribution than the attempt to influence political life in Free China. Many Chinese learned with surprise that the foreign missionaries did not leave on the gunboat as soon as the trouble started; they and many of the Chinese Christians even stayed in the occupied cities, and the Church stood as it stands now, as the oasis of freedom in the sea of corruption and despair that came with the arrival of the Japanese invaders. I shall always remember the Good Friday service in occupied Canton in 1939, when three hundred Chinese and foreign Christians gathered in the Yan Chai Church, as it were at the foot of the Cross, to offer the sufferings of the city to God, and find strength and peace in the work of ministering to the ever-pressing needs of those in the refugee camps. It was a wonderful time of co-operation between the Christian forces. Everybody from the Salvation Army to the Jesuits was lending a hand. Americans, British, French, Italians were all giving their services, and I have a picture in my mind of Irish Father Cairns of the American Maryknoll Mission (who was afterwards murdered by the Japanese near St. Francis Xavier's island off the South China coast) calling gaily over the telephone to some Seventh Day Adventist doctor, 'Good morning; you're looking fine!' while Geoffrey Allen of the Anglicans and Leonard Tomkinson of the Quakers would struggle over problems of cracked wheat and transportation in the parish house of the little French Church.

In the summer of 1939 I came up to Yunnan. It was a wonderful experience to cross the bridge from French Indo-China, and to see the Chinese flag floating proudly again in the fresh morning breeze. It was free China, and there was a sense of thrill in coming to Kunming and finding so many people from all parts of China who had risked their lives and lost their possessions, and were coming with a patriotic motive to develop the West and start life again. The year before a number of students from the National South-West University had made their famous march from Changsha to Kunming, and in all sorts of ways students were still coming. Many of them had braved the Japanese authorities at Tientsin, and most of them were cut off from their old homes. Soon after I arrived, Dr. T. C. Chao came from Yenching, and we started, under God, the Student Church, called 'Wen Lin Tang,' with which I have been connected since that time. Dr. Chao gave a stirring message of personal and social redemption through Christ, a call which combined the Christian and the patriotic spirit, and often a stern word of self-criticism and judgment on the intellectual leaders of China, who were in many ways so divorced from the national struggle. It was the year the Burma Road opened, and later I was to bump over its dusty hills, across the Salween—where they are fighting now—and get some idea of the immense possibilities of China's undeveloped West and the beginnings that had already been made. It was the time too when the Chinese Industrial Co-operatives started in the interior, a fact which led many forward-looking Christians to believe that here was a specifically Christian way of social reconstruction, which would fill China's lack of manufactured articles, and at the same time establish social justice.

But there were some disturbing undercurrents. It was noticed that the authorities in Chungking were not quite so enthusiastic about the exploits of the guerillas in the North-West as were some of their foreign admirers. Indeed the Kuomintang was realizing with a shock that its propaganda was not quite so successful as that of its rival. A friend from Shensi told me that summer how the forces standing between Chungking and the North-West were being shaped on a somewhat German model; and about the same time we

heard that the San Min Chui Youth Corps had been started.

Nevertheless it was on the whole a remarkably encouraging time. From the viewpoint of the Church it was a creative period. Christians began to have some conception of a nation-wide Church when they found fellow-members from every province of the Republic. New work was started by and for the refugee Christians, especially in Kweichow and Yunnan. The problems and differences between the local people and the immigrants have not yet been settled, but as the time of exile lengthens for the latter, and a new generation of better educated people emerges from the former, there is greater hope that Christians at least will combine under the banner of a larger loyalty. In the student world these years have also brought about a breaking of barriers, particularly between the Government and the Christian universities. Almost for the first time the Student Y.M. and Y.W. began to count for something in the Government universities. This has been partly due to Student Relief, in which the Y.M.C.A. and Y.W.C.A. have done a heroic job administering the funds which have come largely from overseas. It has also been due to the vision and energy of Kiang Wen Han, Vice-President of the World Student Christian Federation, who through his fairly frequent contacts with the Student Christian Movements of other countries, has always striven to keep this Christian internationalism before the minds of Chinese students. At the same time the Churches have been taking a special interest in Government universities, and they have appointed missionaries or Chinese graduate workers in several strategic places. The old misunderstanding between the Church and the 'Y's is also fast disappearing owing to the fact that the 'Y's are finding more and more an understanding of and a need for the Church. The connexion has certainly been helped by the fact of having on the staff of the National Committee of the Y.M.C.A. such people as Michael Bruce and David Paton who have been sent by the Church for this service.

In 1940 France fell, and I believe this had a very definite effect on the way things went in China. People couldn't help feeling a bit self-satisfied when they heard that the proud British and the powerful French had gone down like ninepins before Hitler's onslaught. After all it was the British and the French who had been the imperialists in South and West China, and perhaps there was something to be said for the Germans who were so thorough and modern and realistic. A group of professors who had been studying their Spengler saw in the recurring cycle of wars a new version of China's period of the 'Warring Kingdoms' when the Ch'in Dynasty defeated all the others by blood and iron and 'realpolitik,' and established for the first time a powerful and unified China. This point of view happened to coincide with the Central Government's view of the need for greater unification of thought, and a curbing of criticism by methods which had proved so successful in Europe. Meanwhile it became apparent that the United Front was no longer a reality, and it was in the spring of 1941 that I heard from Agnes Smedley the little-told story of the war within a war, and why it was that the drugs we had sorted out in Kunming for the Eighth Route Army had probably never got through.

At this time the war, as far as we were concerned was mostly being fought in the air. At least the Japanese did the aerial part of it, while we stayed down below and kept as far from the bombs as we could. There was almost no defence, but morale still remained high, and although Chungking was almost blown to bits, business and politics carried on as usual. A great number of Churches and Mission Hospitals—including ours at Kunming—were hit, and there was practically an undeclared war on foreign property. We wondered why the Japanese did not use more ground forces to follow up their bombing, but that was because we did not foresee Pearl Harbour. This was another very serious blow to Chinese morale and to international relations. The students in the school for interpreters were confident that the Japanese Navy would be destroyed in a few months, and we discussed Pacific strategy in a very amateurish way. The shocks of Manila, Hong-Kong and Singapore were terribly disillusioning, and again it was probably inevitable that the imp of historical memory should whisper to many people that here was a grand chance to get their own back on the British. Had not China stood single-handed against Japan for four and a half years? And here was Britain driven out by the same foes in less than that number of months. The Americans came off better because just at that time the famous American Volunteer Group, or 'Flying Tigers' came with their dare-devil fighter planes, and fought the Japanese off both in China and Burma with marvellous effect.

With the loss of Burma, the blockade on China was practically complete. The Burma Road was jammed with panic-stricken refugees, and others were coming in all through the summer of 1942, having walked for months through the inhospitable Yunnan hills. The Churches in Kunming were able to do something for these folk,

many of them Chinese who had never been to their own country before; and a number of orphans were cared for in a Christian school, where some of them still are. Then the road was silent, and the war seemed to recede as the American Army Air Force came to China in increasing strength. With them came money, and the inflation which had already begun was accelerated. One realized that a great number of the trucks that had come over the Burma Road must have been full of coffee and luxury goods. Shops were full of expensive trinkets, new banks sprang up like mushrooms, and everybody except university professors and Christian pastors seemed caught up in the struggle to get rich. This has been the temper with which the Church has had to contend. It has not resulted necessarily in a falling away of Christian witness or Church attendance, but at the same time I do not think any strong prophetic voice has been raised by the Church in this serious situation. The danger of riches is, of course, never so apparent in China as the horror of poverty, and the unaccustomed spectacle of everyone getting rich at the same time made people forget that out in the country, and along the roads where the haggard, underfed troops were always on the march, the inflation and the love of riches were having their effects. The gap between rich and poor has been growing wider, and this has accentuated the fact which has always been true that the Christian forces in China—at least the non-Roman ones—are urban and upper and middle class.

Finally this year there has come an added shock to an already war-weary people. It was found that the Japanese force was not spent, and could not be taken care of entirely by the Allies. The loss of Hunan and parts of Kwangsi means not only a very serious loss in rice, but also that once again thousands of homes are broken, families are on the move, refugees die on the roadside, and the Church in a great many places is scattered and broken. But this time there is not the same resilience, and not the same confidence in the strength of the country. However, even now the old spirit is not dead. The present situation has meant a new concern for constitutional government, a demand for better conditions for the army, and a plea that internal party strife shall be ended.

The danger is that when things go wrong everyone is apt to put the blame on everyone else, and there is a good deal of righteous indignation going round in China just now, which of course is always bad for people's spiritual health. International understanding is never easy, especially on a military or a business basis, and once again it is true that only the Christian faith can finally bind us together in harmony.

What have been the chief changes in the life of the Church in the last ten years? As far as our Anglican Church is concerned, one of them has undoubtedly been the strengthening of Chinese leadership. In 1934 there were two Chinese Diocesan Bishops. This year, including acting diocesans, there were six out of thirteen dioceses, while there were Chinese Assistant Bishops in some of the others. The visit of our Bishop on this district, the Right Rev. Y. Y. Tsu, to England and America has shown people not only an example of this leadership, but a picture of the Chinese Church as a whole, as one of the great sister Churches in the Anglican Communion. The same is true of other Churches. The Methodist (American) Church now has two Bishops, while in South China (where their origin is English) they have elected their first Chinese District Chairman. In the Church of Christ in China the Chinese leaders have also been coming to the front, and in all Christian circles there has been a demand for a better-educated clergy. It has been my privilege in the last few years to have worked with some of the university trained men in this part of our diocese. My colleague at the Student Church in Kunming, the Rev. S. K. Cheung, was formerly a student when I was teaching at Lingnan University, Canton; there are also two Yenching University graduates, three from St. John's University, Shanghai, and one who has studied in Hong Kong University in the South China Diocese. Slowly but surely a new type of clergy is emerging, and the educated classes will no longer feel that the profession of a Christian minister is of less account than that of a doctor or a Y.M.C.A. secretary. This is closely bound up with the matter of clergy salaries. As long as the Church as a whole pays meagre salaries to its workers, so long will they produce less than the best, even if they are originally first-rate people; the economic pressure is too strong for them; and at the same time the often shocking discrepancy between the standard of living of foreign and Chinese workers will continue to be a standing, though rarely expressed, grievance. I do not therefore think that missionary policy should be all directed to self-support on a low standard; it is much more important to raise the standard, not only economically but spiritually, and of course university training by itself certainly does not do this.

Some advance has definitely been made in this direction, and the Church is now straining to keep its pastors adequately fed and clothed, though this is hard in view of the inflation. But

the inflation has also meant a lowering of the standard of missionaries, and this has helped to level things up. Before the war the missionary in his comfortable house with its tasteful Chinese curios and furniture was inevitably rather aloof from his Chinese colleague who nearly always had a larger family and smaller quarters. But with emigration of so many of us to the West we have had to find rooms where we can; at one time I lived in one room behind our Student Church and my Chinese colleague lived in another, and since I have been married we have lived mostly in Chinese courtyards, which have also been occupied by a great number of other people. We are no longer fenced off behind compound walls, and this is extremely good for us. Consequently I think there is a far better understanding between Chinese and foreign Christian workers then there used to be ten years ago.

But there are rocks ahead. The present Chinese military failures, and the deep-rooted evils in society which go to cause them, have made it very easy for us to shake our heads over the Chinese. I notice that this is still done when missionaries get together, and it is hard for people not to take their cue from the other foreigners out here who have to bear the brunt of all the petty exasperations and irritations which entangle military alliances. Now, if ever, we need to lay hold of that deep charity which comes from Christ on His Cross. In that shadow we have no need to flinch from any of the evils which can be met with in China to-day, for our Lord has shown that no human wickedness or sloth is able to shake Him in His love; and at the same time has given us a token through our experience of fellowship in the Chinese Church that the final victory is with Him.

Entre Nous.

Like as a Father Pitieth.

Recently among Chaplains of Field Marshal Montgomery's Army Group I listened to men talking of the opportunities which are theirs. One said, 'The nearer you are to the Line the easier it is to get men to a service. When it comes to Communion before battle you may get the majority of men who are free.' There followed a discussion whether this had any real religious value. Was it much more than the involuntary cry as you meet some sudden fear, or a clutching in the dark as you feel yourself falling?

The Padre returned to his experience. 'I was telling some of them,' he said, 'that religion is not a life insurance. Nor should it be thought of as something to turn to in an emergency. One of them replied, "If I had a kid who didn't care much about me, and he was dead scared, I should want him to come."'

JOHN FOSTER.

Selly Oak Colleges.

The Witness of Warriors.

The Rev. James N. Dick gave a number of evening addresses in Munro Church, Rutherglen, on the Christian witness of famous men of the fighting services. The substance of the addresses, six in number, has now been published by the Epworth Press (1s.). The subject of the last address was Air-Marshal Sir L. Gossage who commanded the very vulnerable South-Eastern Counties during the Battle of Britain. The story of it was told by himself in a lecture to Allied officers, and Mr. Dick quotes from the postscript which Gossage felt compelled to add. 'First this, "There were evidences that pointed to divine intervention which those in High Command came to recognize, and through which they felt that they were watching part of God's plan of the ages working out." Then this undeniable statement, not without its touch of humour: "The buoyancy of the public through all this ordeal was a strength which cannot have come from themselves; it was God-given." Further, Gossage reminds us of the spiritual background against which our pilots fought the Battle of Britain. "The German fought," he says, "with immense pride in his Air Force and complete confidence that it would continue its course of overwhelming victories. The R.A.F. pilot had a deeper foundation to his spirit. He had a feeling of direct personal responsibility for the safety of his country and its people."' Mr. Dick adds, 'I hope, when peace comes we shall keep alive our gratitude for a great devotion and a great deliverance. But these gallant fellows are not slow to recognize the good hand of God in that mighty deliverance, and to pray, as Air-Marshal Gossage himself does, that "He may use us to set up His will among the nations."'

Two Good Missionary Books.

Godfrey Callaway Missionary in Kaffraria 1892–1942 : His Life and Writings, edited by the Rev. E. D. Sedding, S.S.J.E. (S.P.C.K. ; 10s. 6d. net).

Christ in Congo Forests : The Story of the Heart of Africa Mission, by Mr. Norman Grubb (Lutterworth Press ; 7s. 6d. net).

These two books are as different in some respects as they could be. Godfrey Callaway was an Anglo-Catholic. The hero of the second book was an unconventional Christian called C. T. Studd, and the Heart of Africa Mission which he founded was one of those individual missions that lack the backing of a great church. And their methods and language and (to some extent) their message were very different. But there are certain things that unite the two men. Both were utterly consecrated men, with the love of Christ and the passion for souls in their hearts. Both were born leaders, with that overpowering conviction that sweeps everything before it. Both might be said to place conversion to Christ in the forefront of their aim ; that is to say, both were Evangelicals.

The books are equally fascinating but singularly different. The story of the Heart of Africa Mission is a thrilling tale of pioneering, full of adventure. The biography of Father Callaway is very brief and sketchy. The fascination of the record of his missionary life lies in the extracts from his letters and articles taken from the ' Cowley Evangelist,' the monthly chronicle of the Society of St. John the Evangelist. Out of about three hundred pages these letters and articles occupy about two hundred and seventy, and since Schweitzer published ' On the Edge of the Primeval Forest ' I have not read anything more absorbingly interesting. It is reported that there is a great lack of candidates for the Foreign Field in all the churches. If that be so I would prescribe for reading in all the theological colleges these two books. They present a very persuasive invitation to work overseas—persuasive in the presentation of opportunity for the service of man that is not equalled in any other quarter. And moreover they leave on the mind a definite impression that a missionary's life is much more *interesting* than a clergyman's life at home. It is a fountain of romance, of novelty, of challenge. That is the opinion of those who have tried both experiments.

Both these inducements are thrust upon us by these books, a unique opportunity of service and a life of constant variety and interest. It will be realized, of course, that C. T. Studd was the great cricketer, one of our boyhood's idols. He made temporary ventures in China and India before the great inspiration of his life came that took him with almost tempestuous zeal to the ' heart of Africa.' I imagine that he may not have been always easy to deal with, but I am afraid that can be said of not a few great pioneers in the mission field as elsewhere. It is the under side of the great personality's forcefulness. In any case his story is a great one and it will kindle, let us hope, many a candle in the house of our faith.

F. J. Rae.

The Virginia Creeper.

' I had left my books and was looking out of the window watching the progress of the roof of our new chapel. The old chapel has been a good friend and has many happy associations, but it was badly built, and, I believe, we owe its survival to a sprig of Virginia Creeper planted outside the north wall. That tiny sprig grew with such marvellous vitality that before many years it held the whole building—chapel and cells—in an embrace that compelled coherence. Not only does that Creeper ensure the stability of the walls, it also gives a wonderful beauty to the building.' [1]

African Christians.

' What would, I think, surprise you most about a place like this is the way in which the church linen and vestments are kept. You would naturally suppose that if a church like this did possess any sort of linen it would be in a dreadfully neglected condition, but this morning I found everything in beautiful order, spotlessly clean and carefully ironed. Many a parish church in England would have been put to shame.' [2]

An African's View of Death.

' An old African friend who came from a distance to greet me said with a simple directness : " We do not mind, now that you are back, if you die. That is nothing." I sometimes wonder what is the exact meaning of this way of speaking amongst our African people. I do not think it is simply the result of a triumphant Christian faith, a belief in the victory over death. It may be stimulated by this, but the manner of speaking in this way is not confined to Christians. Nor do I think it is purely due to the sense that ashes of their friends give a peculiar and sacred value to the soil. That too is, of course, very strongly felt. But I think that beyond all this is the tremendous sense in the African mind that death does not break the intimate social bonds—that the spirits of the dead are deeply concerned with the affairs of their friends who are living in the flesh.' [3]

[1] *Godfrey Callaway Missionary in Kaffraria 1892–1942.* [2] *Ib.* [3] *Ib.*

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